1175. a. 10

A DIRECTORY FOR MIDWIVES: OR, *A Guide for Women,*

In their { *Conception,* / *Bearing,* And / *Suckling their Children.*

Containing,

1. *The Anatomy of the Vessels of Generation.*
2. *The Formation of the Child in the Womb.*
3. *What hinders Conception, and its Remedies.*
4. *What furthers Conception.*
5. *A Guide for Women in Conception.*
6. *Of Miscarriage in women.*
7. *A Guide for Women in their Labor.*
8. *A Guide for Women in their Lying-in.*
9. *Of Nursing Children.*

See the Directions in the Epistle to the Reader.

Now are added, five Brass Figures, and Explanations of them, at page 54. never printed before.

By *Nich. Culpeper,* Gent. Student in *Physick* and *Astrology.*

Exod. 1 12. *It came to pass, because the Midwives feared the Lord, that God built them Houses.*

London: Printed by *Peter Cole*, at the Sign of the Printing-Press in Cornhil, neer the Royal Exchange. 1656.

Mris. Culpepers Information, Vindication, and Testimony, concerning her Husbands Books to be Published after his Death.

MVSEVM BRITAN NICVM

SO great are the Afflictions wherewith our Heavenly Father hath been pleased to exercise me his poor Handmaid, that I have not only lived to see my dear Husband, (the Stay and Solace of my Life) taken from me: but it hath been my hard hap also to see his Reputation, and Memory (which will be dear to all Posterity, for the works he hath written for the Common Good of this Nation) blemished, and Eclipsed, by the covetous and unjust Forgeries of one, Who, though he calls himself Nathaniel, is far from being an Israelite in whom there is no guile; who was not content to publish a Hodgpodg of undigested Collections, and Observations of my deer Husband deceased, under the Title of Culpeper's last Legacy; but to make the Deceit more taking, he steeled his Forehead so far, and brased it so hard, as not to be ashamed to forge two Epistles, one in mine, and the other in my Husbands Name; of the penning

ning of which, he nor I, never ſo much as dream'd: And yet he impudently *affirmeth in my Name, that my Husband* Laid a ſevere Injunction on me to publiſh them for the general Good, after his deceaſe; and that they are his laſt Experiences in Phyſick and Chyrurgery. *And in the Title of his Book, he ſaid,* They are the choyceſt, and moſt profitable Secrets, reſolved never to be publiſhed til after his Death. *All which Expreſſions in the Title and Epiſtles, are as falſ as the Father of* Lyes; *and every word in them, forged and feigned. And he knew well enough, that no diſcreet, honeſt man, that was a friend to my Husband, or me, would ever have agreed to ſuch infamous and diſhoneſt Practices; and therefore I deſire all Courteous Readers of the Writings of my Husband, to take notice of this* Deceit, *and to aſſure themſelves that it never entred into his Head, to publiſh ſuch an undigeſted* Gallimoffery, *under the promiſing and ſolemn Name of his* Laſt Legacy, *and that* wereby he gained his Reputation in the World, *as the Impoſter makes him ſpeak in his forged Epiſtle. And I deſire any indifferent Reader, that hath obſerved my Husbands lofty, and Maſculine manner of expreſſiug himſelf in his Prefaces, and Epiſtles Dedicatory, whether in caſe he had been minded or diſpoſed to take ſo ſolemn a farewel of the world, as the* Forger *makes him to do; whether, I ſay, he would have done it in ſuch a* whining faſhon, *and ſo in a ſtile of a* Ballademaker, *as to ſay,* And now, if it pleaſe Heaven to put a period to my Life, and Studies, that I muſt bid al thiugs under the Sun farewel: Farewel to my dear Wife and Child, farewel Arts and Sciences, farewel al worldly Glories, adieu Readers. *Certainly my Husband would have been far more ſerious, and material, in ſuch a caſe, as any diſcreet man will judg. Neither can it be thought, that in ſuch a ſolemn* Valediction, *he could poſſibly forget his wonted reſpects to the* Colledg of Doctors, *to whom*

he did ſo frequently addreſs himſelf, in divers of his Writings.

Courteous Readers, *I ſhal ſay no more touching the abuſe of the Book-ſeller, only to prevent (as much as concerns me) thy being abuſed for the future, know, That my Husband left ſeventy-nine Books of his own making, or Tranſlating, in my hand, and I have depoſited them into the hands of his, and my much Honored Friend, Mr.* Peter Cole, *Book-ſeller, at the* Printing-Preſs, *neer the* Royal Exchange *(for the good of my Child) from whom thou mayeſt expect to receive in Print, ſuch of them as ſhal be thought fit to ſerve thee in due ſeaſon, whithout any Diſguiſes or Forgeries, unto which I do hereby give my atteſtation. Alſo my Husband left ſeventeen Books compleatly perfected, in the hands of the ſaid Mr.* Cole, *for which he paid my Husband in his life-time: And Mr.* Cole *is ready and willing (on any good occaſion) to ſhew any of the ſaid ſeventy-nine Books, or the ſeventeen, to ſuch as doubt thereof.*

And if any Perſon ſhal queſtion the Truth of any part of this Vindication, or Epiſtle; if they wil take pains to come to me, I wil face to face, juſtifie the truth of every word thereof, as I have ſubſcribed my Hand thereunto in the preſence of many Witneſſes.

I profeſs in the Preſence of the great God, the Searcher of al hearts, before whom Mr. Brooks *and I muſt one day give an account of al our Actions: That I have not publiſhed this Epiſtle or Vindication, out of any diſ-reſpect to to Mr.* Brooks *(for I much reſpect the man, and would be glad to ſerve him to my power) but only to cleer my Husband from the folly and weakneſs caſt upon him by the means above expreſſed. And out of tenderneſs to Mr.* Brooks, *I firſt tried other means of keeping, and afterwards of repairing my Husbands Credit, and then ſtayed long to ſee if he would repair (in any meaſure) the*

the wrong done to my Husband, and my ſelf. I deſire to be.

From my Houſe, next door to the Red Lyon in Spittle-fields, *October*, 18. 1655.

Your Servant (in, and for the Truth)

Alice Culpeper.

Mris. *Culpeper* did the 18. of *October*, ſubſcribe this Epiſtle in Vindication of her Husband's *Reputation*, before Ten Witneſſes, as ſhe had done another Epiſtle on the ninth of *October*, almoſt in the ſame words with this, except neer the Concluſion.

READER,

A *Printed Paper hath ſpoken ſomthing againſt this Book; The Authors of the ſaid Paper* (*pretending to be four Women*) *having only ſubſcribed eight Letters for their Names Viz*; I. C. I. D. M. S. T. B. *And the Paper it ſelf containing nothing But Ignorance, and Malice, or at leaſt weakneſs. And becauſe its conceived to be forged by a Man* (*without the help of any VVomen,*) *as impudent in this kind of forgery, as he that is mentioned in Mris.* Culpepers *Epiſtle, dated* October, 18. 1655. *Therefore its thought not worthy of an Anſwer.*

To the *Midwives* of *England*; *Nich. Culpeper* wiſheth ſucceſs in their Office in this World, and a Crown of Glory in that to come.

Worthy Matrons:

YOu *are of the Number of thoſe whom my Soul loveth, and of whom I make dayly mention in my* Prayers: *And having (upon fixed Reſolutions) conſecrated the reſt of my Life to the Service of my Country, in what Knowledg I was brought up in, or have ſpent the greateſt part of my Studies about; the Motiue Cauſe of which was, A ſerious Conſideration of the notable injuries offered to Men and Women, and indeed to the Common-wealth in general, by abſconding the Rules of Phyſick from them, either not writing them at al, or to no purpoſe, which is ſo apparant that a man needs not the Eyes of a* Lynx *to ſee it, he may read it running, though he be as blind as a* Mole, *if he have but half ſo much Natural Inſtinct. What an inſufferable injury is it, That in a Free Common-wealth, Men and Women ſhould be trained up in ſuch* Ignorance, *that when they are ſick, and have Herbs in their Garden conducing to their Cure, they are ſo hood-winked that they know not their Vertues; Is not this*

this to uphold a company of lazie Doctors, moſt of whoſe Covetouſneſs *outweighs their* Wits *as much as a Milſtone out weighs a Feather? How they wil anſwer for it another day, God knows; I pity their Conditions; this world wil not laſt alwaies: The Conſideration of this (I ſay) put me upon it, to write* Phyſick *in my Mother Tongue. I thought (and I yet think I am not miſtaken in my thoughts) that it were a good acceptable work, wel pleaſing both to God and Man, to imploy that Talent God hath given me, for the repreſſing of this ſo great, ſo apparent, ſo ſenſible an Evil: If I fail, it's in Power, not in Wil; and God accepteth the Wil for the Deed, and ſo will Godly People, for Godlineſs is derived from God-likeneſs. I conceived a few thoughts, and I hope to bring them to perfect birth, viz. To lay down ſome Rules whereby a man may as Well prevent a ſickneſs before it comes, as remedy it when it is come. And that this may be done Methodically (for things look beſt when they are in Order, becauſe God is the God of Order) I determined to write of the Preſervation of Man, even from his Conception to his Grave. What now remains, but to bring this Determination into Act? in doing which, I began here; and having begun here, To whom ſhould I dedicate it, but to you? And though I confeſs the* Theory *of this be requiſite, very requiſite to al Women; yet to whom doth the* Practical Part *of it belong, but to your ſelves? If you pleaſe to make experience of my Rules, they are very plain, and eaſie enough; neither are they ſo many that they wil burden your Brain, nor ſo few that they wil be inſufficient for your neceſſity. If you make uſe of them, you wil find your Work eaſie, you need not cal for the help of a Man-Midwife, which is a diſparagement, not only to your ſelves, but alſo to your Profeſſion: And let me tel you this (and I'le tel you but the truth) To you, your Knowledg, Care, and Skil, is committed both the Being, and the Well-being*

of the Woman in Labor: The Creator of Heaven and Earth the God of al the world, the great First-being of al things, commits the Life of every Child of His to your charge even at the very first Minute that He allots it to draw its breath; and at your hands wil He have an Accompt of it another day. Oh! what manner of Woman ought a Midwife to be? With what Knowledg, Skil, Care, Industry, and Sincerity ought she to performe her Office? Let every honest Woman that takes this Charge upon her, take notice of it; and when she comes to deliver a Woman, let her know, that for that day or nights work, she must another day give an accompt before Jehovah, *the Lord* Jesus Christ, *and al the* Angels.

So soon as you have read this, you wil presently agree with me, That a Midwife ought to be as quick-sighted as Argus, *her wits must be in her Head, for her Books are at home*: Hippocrates *was never better skil'd in the Rules of Physick than a Midwife ought to be.*

To wind up al in a word, All the Perfections that can be in a Woman, ought to be in a Midwife; *the first step to which is, To know your ignorance in that part of Physick which is the Basis of your Act: When you know what you want, then you know what to crave; and you know who said,* If any want Wisdom, let him ask it of God (*not of the* Colledg of Physitians, *for if they do, they may hap to go without their Errand, unless they bring Mony with them*) *for* He gives liberally to al men, and upbraideth no man. *Many of you are Antient, but if you be too old to learn, you are as much too proud: God speaks not now by voyce to men and women as formerly he did; but he speaks in, and by Men, and 'tis no part of Wisdom for men and Women to stop their Ears against it; when Christ preached in* Noah, *the old world did so, and you know what came after: I confess God hath given me some little sparks of Knowledg, I do not cal them little as they come from God*

for

for such a word would hold forth (if not Blasphemy, *yet) extream* Ingratitude, *but I cal them little Comparatively, in respect of what shal shortly be revealed to the Sons of Men: You all know the day must break before the Sun riseth, and this I know (as surely as I know my own Name) if I reveal what I know, this Light shal increase in me to a perfect Day; if I hide it, I know as wel what became of that Servant that wrapped up his Talent in a Napkin, and buried it in the ground; and when I think what became of him, I tremble to think what wil become of others that do the like.*

To conclude: Grave Matrons, be deligent in your Office, and be as careful as diligent, as wel to prevent evils before *they come, as to provide for them* when *they are come; So may you expect the Blessing of God upon you and yours, The Lord wil build you Houses as He did the Midwives of the* Hebrews, *when* Pharaoh *kept their Bodies in as great Bondage as* Phytitians *of our Times do your understandings: And when the daies allotted for you to live in this World are expired, and the time of your Change shal come, The Lord wil provide an Habitation for you (not made with hands) which shal never pass away. You know who it was that promised,* If you be faithful to the Death, you shal have a Crown of Life.

Lastly, Let me intreat the favor of you al, That if you by your own Experiences find any thing which I have written in this Book not to be according to Truth (for I am but a Man, and therefore subject to failings) First, Judg charitably of me: (Charity and Honesty alwaies walk hand in hand together, and think ill of no man.) *Secondly, Acquaint me with them, and they shal be both acknowledged, and amended: As for my self, I desire during life, alwaies to remain:*

Yours in what I may, or can,

Spittle-fields, next door to the Red Lyon. Jan. 28, 1651.

Nich. Culpeper.

To

To the Reader.

READER,

TAke notice, That in this Impreſſion of this Book, I have made very many Additions to every Sheet in the Book: Alſo obſerve, That there is a Counterfeit Edition of this Book, which goes under my Name, but I do diſclaim it, for that it is notoriouſly falſe Printed: In peruſing one Sheet of the Counterfeit Edition, I find ſix Medicines left out, and at the leaſt thirty groſs Errors, ſuchas corrupt the Sence, and make the Book none of my Iſſue, but a Baſtard of their own; yet it may be, they did it out of conſcience, knowing themſelves to be Theeves in ſtealing the Right of other men by their Printing that falſe Impreſſion, and therefore they would have the child like the father, *viz.* Horrible baſe and miſchievous.

That al ſuch as have occaſion to make uſe of this Book, may not be cheated with a falſe Book inſtead of a true one and with ſo a Poyſon that wil deſtroy them inſtead of wholſom Medicine that wil cure them, I have taken labor to give you five plain Directions how you may know the one from the other; for the counterfeit Book, and the true one being now printed both in a ſmal Letter, therefore I much fear the People may miſtake the one for the other: I did deſire it might be ſtil printed of a bigger Letter as it was before (it being fare more pleaſant to reade in a fair Print than in a ſmal one, and more eaſie to print true) but that it would have made the price higher than is now convenient.

The

To the Reader.

The Directions to know the true Impreſſion from the Counterfeit.

The true Impreſſion on the firſt Page, I begin thus, *The Eternal God, the Creator of all things, having made that wonderful work of his, the Frame of this world, &c.*

The Counterfeit Impreſſion bgins thus, *Above all things, I hold it moſt fitting, that women, &c.*

Second Direction.

In the true Impreſſion, Book III. do begin at the top of Page 40.

In the Counterfeit and ſtoln Impreſſion, Book III. do begin at page 24. So that in the true Impreſſion there is ſixteen Pages more in the firſt Book, than there is in the firſt Book of the Counterfeit Edition, the one having 40 the other but 24.

The Third Direction.

In the true Impreſſion, the Figures of the Childs lying in the Womb are inſerted between page 54 and 55, and hath an Explanation upon it in two Braſs Plates.

In the Counterfeit ſtoln Impreſſion, the Figure of the Childs lying in the Womb is but one & inſerted between page 44 and 45, and hath no Explanation upon it.

Fourth Direction.

In the true Impreſſion, Book III. begins at page 68.

In the ſtolen Counterfeit Impreſſion, Book III. begins at Page 56.

The fifth Direction.

The true Impreſſion is printed by Mr. *Peter Cole*, at the ſigne of the Printing-preſs by the Royal Exchange, *London*; as you may ſee at the lower end of the Title Page: but obſerve carefully the Four other Directions as wel as this Fift, leſt the Theeves do counterfeit the Title Page as well as they have done the Book.

I hope

To the Reader.

I hope ſuch Books as ſhall come forth of mine hereafte
ſhal be printed on a fairer Print, for that I underſtan
the *Parliment* of *England* hath now revived the good ol
Law, whereby the propriety in Copies is ſetled to ſuch
purchaſe them: yet I confeſs th puniſhment of this for
of Theeves that reprint books without any lawful intere
in them, is not made equal to their crimes; for I hav
known many Rogues in one yeer hanged at Tyborn, fo
far leſs than half ſo much invading Common Right an
Juſtice, as they do that reprint Books from ſuch men a
purchaſed them, and therefore ought to enjoy them.

Theſe things I thought good to acquaint thee with
gentle Reader, and withal, with this laſt Edition, wherei
the Errors of the old are corrected, and where it was too
brief, enlarged. Thus I reſt,

Thine to do thee good

Nich. Culpeper.

The

The Names of ſeveral Books Printed by Peter Cole *in Leaden-Hall,* London, *and are to be ſold at his Shop at the ſign of the Printing-preſs in Corn-hil, neer the Exchange.*

Eleven ſeveral Books *by* Nich. Culpeper, *Gent. Student in Phyſick and Aſtrology.*

1 The *Practice of Phyſick*, containing ſeventeen ſeveral Books. Wherein is plainly ſet forth, The *Nature*, *Cauſe*, *Differences*, and Several Sorts of *Signs*; Together with the *Cure* of all Diſeaſes in the Body of Man. Being chiefly a Tranſlation of The *Works* of that Learned and Renowned Doctor, *Lazarus Riverius*, Nowliving; Councellor and Phyſitian to the preſent King of *France*. Above fifteen thouſandof the ſaid Books in Latin have been Sold in avery few Yeers, having been eight times printed, though all the former Impreſſions wanted the *Nature*, *Cauſes*, *Signs*, and *Differences* of the Diſeaſes, and had only the Medicines for the *Cure* of them; as plainly appears by the Authors Epiſtle.

2 The *Anatomy of the Body of Man*, Wherein is exactly deſcribed, the ſeveral parts of the Body of Man, illuſtrated with very many larger Braſs Plates than ever was in Engliſh before.

3 A Tranſlation of the *New Diſpenſatory*, made by the Colledg of Phyſitians of *London*. Whereunto is added, The *Key to* Galen's *Method of Phyſick*.

4 The *Engliſh Phyſitian Enlarged*;

5 A *Directory for Midwives*, or a *Guide for Women*. Newly enlarged by the Author in every ſheet, and Illuſtrated with divers new Plates.

6 *Galen's* Art of *Phyſick*, with a large Comment.

7 A *New*

7 A *New Method* both of ſtudying and practiſing Phyſick.

8 A Treatiſe of the *Rickets*,

9 Medicaments for the Poor, Or Phyſick for the Common People.

10 Health for the Rich and Poor, by Diet without Phyſick.

11 *Riolanus* Anatomy in which (with the Anatomy) is exactly deſcribed 1. The Diſeaſes incident to every Part of the Body of Man. 2. How the Diſeaſes are Seated in each Part. 3. The Cure of each Diſeaſe as its Seated in that Part.

Nineteen ſeveral Books of Mr. William Bridge, *Collected into two Volumns.* Viz.

1 The Great Goſpel Myſtery of the Saints Comfort and Holineſs, opened & applied from Chriſts Prieſtly Office.

2 Satans Power to Tempt, and Chriſts Love to, and Care of His People under Temptation.

3 Thankfulneſs required in every Condition.

4 Grace for Grace; or, the Overflowing of Chriſts Fulneſs received by all Saints.

5 The Spiritual Actings of Faith through Natural Impoſſibilities.

6 Evangelical Repentance.

7 The Spiritual Life, and In-being of Chriſt in all Beleevers.

8 The Woman of Canaan.

9 The Saints Hiding-place in time of Gods Anger.

10 Chriſts Coming is at our Midnight.

11 A Vindication of Goſpel Ordinances.

12 Grace and Love beyond Gifts.

13 *Scripture Light, the moſt ſure Light*: compared with, 1. Revelations and Viſions. 2. Natural and Supernatural Dream

Dreams. 3. Impreſſions with and without Word. 4. Light and Law within. 5. Divine Providence. 6. Chriſtian Experience. 7 Humane Reaſon. 8. Judicial Aſtrology. Delivered in Sermons on 2 *Pet.* 1. 19.

14 *Chriſt in Travel:* Wherein, 1 The Travel of his ſoul. 2. The firſt and after effects of his Death. 3. His Aſſurance of Iſſue. 4. And His ſatisfaction therein. Are opened and cleered in three Sermons, on *Eſay*, 53. 11.

15 *A Lifting up for the Caſt-down*, in caſe of 1. Great ſin. 2. Weakneſs of Grace 3 Miſcarriage of Duties. 4. Want of Aſſurance. 5. Affliction. 6. Temptation. 7. Diſſertion. Unſerviceableneſs. 9. Diſcouragements from the Condition it ſelf. Delivered in thirteen Sermons on *Pſalm*, 42. 11.

His Four Sermons concerning.

16 Sin againſt the Holy Ghoſt.

17 Sins of Infirmities.

18 The Falſe Apoſtle tried and Diſcovered.

19 The Good and means of Eſtabliſhment.

Eleven Books of Mr. Jeremiah Burroughs *lately publiſhed; alſo the Texts of Scripture upon which they are grounded.*

1 The Rare Jewel of *Chriſtian Contentment.*

2 *Goſpel Worſhip.*

3 *Goſpel Converſation.*

4 A Treatiſe of *Earthly Mindedneß*, Alſo to the ſame Book is joyned, A Treatiſe of *Heavenly Mindedneß and Walking with God.*

5 An *Expoſition*, on the fourth, fifth, ſixth, and ſeventh Chapters of the Propheſie of *Hoſea.*

6 An *Expoſition* on the eighth, ninth, and tenth Chapters of *Hoſea.*

7 An *Expoſition* on the eleventh, twelfth, and thirteenth

teenth Chapters of *Hosea*, being now compleat.

8 The *Evil of Evils*, or the exceeding Sinfulness of *Sin*, on *Job*, 36. 21.

9 Precious Faith, on 2 *Pet.* 1. 1.

10 Of Hope, on 1 *John.* 3. 3.

11 Of Walking by Faith, on 2 *Cor.* 5. 7.

A Godly and fruitful *Exposition* on the first Epistle of *Peter*. By Mr. *John Rogers*, Minister of the Word of God at *Dedham* in *Essex*.

An *Expositian* on the Gospel of the Evangelist St. *Matthew*. By Mr. *Ward*.

Dr. *Sibbs* on the Philippians.

The Parliament Fast.

Barriffs Military Discipline.

Six Sermons preached by Docter *Hill*.

Eleven Books made in NEW ENGLAND, by *Mr. Thomas Hooker*, And printed from his own Papers, written with his own hand; are now Published in three Volums, two in Quarto and one in Octavo, *Viz.* The *Application* of *Redemption* by the Effectual work of the word and Spirit of Christ, for the bringing home of lost sinners unto God. The first Book on 1 *Pet.* 1. 18. 19. The second on *Math.* 1. 21. The third on *Luk.* 1. 17. The fourth on 2 *Cor.* 6 2. The fift on *Math.* 20. 5, 6, 7. The sixt on *Revel.* 3. 17. The seventh on *Rom.* 8. The eight on *Job.* 6. 44.

The Ninth on *Isa* 57. 15. The Tenth on *Act.* 2. 37. The Last *Viz.* Christs Prayer for Beleevers. On *Joh* 17.

Mr. *Burroughs*, on 1 *Cor.* 5 7. and 18, 19. 29. And fifty nine Sermons on *Matthew*, 11. 28, 29, 30. Are Printing.

Book I.

Of the Veſſels dedicated to Generation.

Procœmium.

THe *Eternal GOD*, the *Creator* of all things, having made that wonderful Work of his, the Frame of this World (every jot of which, ſheweth forth the infinit Power and Glory of God to the Sons of Men, for *God made the World to ſhew his infinit Power and Wiſdom, and he will deſtroy the World to ſhew his Juſtice; and he yet preſerves the World to ſhew his Mercy and Patience to the Sons of Men,*) he afterwards made Man in his own Image, an *Epitome* of all that he had made in ſuch a manner, that whatſoever is to be ſeen in the World, may be found in Man; and he made him Ruler over the Workman-ſhip of his hands, ſo that there is

nothing within the whol Circle of the Creation which God did not make ſubject to the Induſtrious Capacity of Man; but Man being thus happy, made himſelf as unhappy by his fall, that he is loathſom even to himſelf and others, even at his very Nativity, which is moſt pathetically deſcribed in *Ezek.* 17. 4, 5. *And as for thy Nativity in the day thou waſt born, thy Navil was not cut, neither waſt thou waſhed in Water to ſupple thee; thou waſt not ſalted at all, not ſwadled at all. Noe eye pitied thee to do any of theſe unto thee, to have compaſſion upon thee, but thou waſt caſt out in the open field, to the loathing of thy perſon in the day that thou waſt born:* And from this original ſin proceeds thoſe abominable actions which we may dayly ſee in the World, for by it, the underſtanding is blinded, the will perverted, and conſcience ſhip-wracked: After this, the Lord in pure mercy to Man-kind, ſent the Lord *Jeſus Chriſt*, his only begotten Son, who was equal with the Father to take our Nature upon him, and thereby unite us again to the Deity, and to ſatisfie his juſtice to the utmoſt for our ſins, whereby we are again intereſted in Heaven; what remains then of us to be done more than by conſidering that uncertainty of mans life and how many caſualties he is ſubject to here below, to labor what in us lies to ſearch out the ſecrets of Nature, whereby we may preſerve our own lives the more to glorifie our Maker, and to communicate the Knowledg, which by our induſtry we have obtained, unto the Sons of men our Brethren: doubtleſs this was the which moved *Solomon* to make choyce of Wiſdom, as counting Riches but dung, and a Kingdom but vanity neither did he keep cloſe his Knowledg to himſelf (as too many now adayes do) but he publiſhed large diſcourſes both of Birds and Beaſts, Herbs and Trees, and of all

the Stars of Heaven, however through the iniquity of the times they are since lost: The very same Principles first moved me to publish what I knew to the World; and experience witnesseth to me, that the more I reveal that Knowledg God hath given me to the World, the more he still teacheth me; and being determined within my self not to give over till I have finished the whol Body of Physick. I began first at the Principles, namely; The Anatomy of the Vessels dedicated to Generation; for above all things I hold it most fitting, That Women (especially Midwives) should be well skil'd in the exact Knowledg of the Anatomy of these Parts. Let it not be objected to me, That many good Midwives are ignorant of it; What then? The more is the Pity, say I: Must not I teach my Child a reason of what it saith, because a Parrot can speak as plain as it, without it? A Midwife is (or else should be) Natures Helper; and how can any help Nature, and not well skilled in the Tools by which Nature doth her Work; this then is the business of this Book, *viz.* To give you a brief, yet very perfect Anatomy, of those members which Nature useth as Instrumentes to beget its like, to which I have added some means how to preserve them clean and pure, the neglect of which I conceive to be the reason of most miscarriages in Women, nay, and of the death of most Children in their Infancy; which being done, in all reason, the manner of Natures forming the Work, and fashioning the Child in the Womb, is next to ensue, and shall (the Lord assisting me) in the next place be handled.

The Instruments of Generation are two sorts, *Male*, and *Female*; their Use is the Procreation of man-kind the Operation is by *Action*, and *Passion*, the Agent is

the *Seed*, the Patient, *Blood*; ſo that the Body of Man being compoſed by Action and Paſſion, he muſt needs, during his life, be ſubject to them both. Let no man object to me; That many have written worthily of this Subject before; 'tis very probable, and 'tis as true, that there is no leſs reaſon and underſtanding required to judg of Sciences formerly written, than here is to be the firſt Writers of them. I have been as plain as I can, and that ſatisfies me, and ſo I hope it wil do al honeſt People.

To return to our purpoſe, that this may be made cleer, and honeſt Women know what they have to do, I ſhal divide this Book into two Sections.

Viz. { 1. *The Genitals of Men.*
2. *The Genitals of Women.*

(*Al theſe are far more exactly deſcribed in* Veſlingus *Anatomy in Engliſh. And alſo in* Riolanus *Anatomy they are moſt cleerly deſcribed with the diſeaſes incident to theſe parts and the ſeat of the diſeaſes. And for the cure of al diſeaſes, ſee* Riverius *Practice of Phyſick in Engliſh.*)

Sect.

Sect. I.

The Genitals af Men.

FIrſt, for the *Genitals* of Men (for I hope good Women wil pardon me for ſerving mine own Sex firſt) ſome prepare matter to make Seed of, and they are called *Vaſa Præparantia*; ſome elaborate, or work this Matter, as the *Corpus Varicoſum*; ſome make the Seed fruitful, as the *Stones*; ſome carry the Seed back from the Stones, and thoſe are called *Deferentia*; ſome keep, or contain the Seed ſo carried, as the *Seminal Veſſels*, or the *Proſtates*, ſome ejaculate or caſt out this Seed from thoſe Veſſels into the Womb, as the *Yard*.

I would willingly ſpeak a word or two of each of theſe a part, but leſt kind Women (whom my intent is to pleaſe in this Treatiſe (if doing good to them wil pleaſe them) ſhould be offended, that I explain not thoſe ſtrange Names which the *Rabbies* of our, and former Ages have uſed to muffle up our Eyes, leſt we ſhould ſee the Truth, and ſo break their yoke of bondage from off our Necks) leſt (I ſay) they ſhould be offended, I deſire them to take notice, that they ſhall find them all explained in an Alphabetical Order at the latter end of the Book; the iniquity of former times hath been ſuch, that I want fit Engliſh terms to expreſs them, unleſs I ſhould

coyn them, and that I leave to be done by such as affect novelties; If I should every time I mention their Outlandish words (part of which are *Greek*, part *Latin*) stand to explain them, it would trouble the Readers patience much to read them, and Mine more to write them; therefore when you meet with them, search the Table at the latter end of the Book, and you may understand them.

I would desire such Gentlemen as are skilled in Anatomies (of which I am afraid there is but a few) to pardon me in that I have not followed the vulgar Rules of Anatomy, I desire you to know that I am not unskilled in most Anatomists that have written; and have been an Eye-witness in al I have written: my opinion is, That he is not very wise that altogether neglects Authors, but he is a Fool in grain that beleeves them, before his own eyes. I commit my Writings to the tryal and censure of time as they have done before me, and shal with gladness imbrace that man that in the Spirit of meekness (which is next of kin to the Spirit of God) tels me of my errors. Be diligent, be diligent, God and good Men hate idle Men and Women; and that you may be Methodically diligent, be pleased to accept of this first Section, sub-divided into these ensuing Chapters; I hope you wil pardon me if I should be a little critical, or at least forbear your censure till you know, and are able to prove I am in an error; he that censures before he knows, publisheth to the world that he is an envious fool.

Of

	Chap.
Of the Preparing Veſſels.	1.
Corpus Varicoſum.	2.
The Teſticles or Stones.	3.
Vaſa Deferentia.	4.
The Seminal Veſſels.	5.
The Yard.	6.

Of all theſe in Order, and although (perhaps) they may be more than many of you have heard of, yet not one more than is true, not a tittle more than is uſeful.

Chap. 1.
Of the Vaſa Præparantia.

THeſe *Galen* cals ἀγγεῖα παρασκευαστικὰ, and the Latins *Vaſa Præparantia*, the fitteſt term we in Engliſh can give them (for we muſt borrow terms of other Nations, that we may make the common People beleeve wonders, that ſo our ſelves may grow rich and proud, and keep folk in ignorance, though to their own undoing, and the loſs of many a dear life) is *Preparing Veſſels* which name is taken from their Office, Which is to prepare that matter or ſubſtance which the Stones convert into Seed, and fit it for that work: they are in number four, two Veins, and as many Arteries. *Their names* *Uſe.*

And hereby the way let me inſtruct you in one Notion, (for I make no queſtion but Phyſitians have kept

You ignorant enough) the Liver is the original of Blood, and distributes it through the Body by the Veins, and not the Heart, as *Aristotles* waking dream was, *viz.*. That the Heart was first formed in Man, and is the seat of Blood, and the *Sun* of the Body, as the *Sun* is the Heart of the World: but we shal prove another manner of *Microcosmical Sun* by and by, when we come to shew Astrologically how man is formed in the Womb. *Vesslingus*, and many other Anatomists which danced after *Aristotles* pipes, fel in the same error. Its use is to nourish the Body, and repair decaying Flesh, and that you may conceive to be the reason why men which keep a very slender diet fal away in Flesh, because they want food to breed Blood enough to nourish them: The Heart is the original of the vital or quickning Spirit, which it distributes to the Body by the Arteries, I pray remember this al along, for you shal see some effects of it in the next Chapter.

Number. Original.

The Veins (as I told you) are two, a right, and a left, the right proceedeth from the *Vena Cava*, the left from the Emulgent Vein, although happily, through that ignorance you have been trained up in, you know not what belongs to these Veins, neither is it my present task to teach you; yet hereby you may come to a sight of your ignorance, and that is the first step to Knowledg; and I assure you, if you want love to Knowledg, no more than I want wil to teach you, you may (if God hinder not) have more by one half than you have, before you be two years elder.

I confess the Learned make a grievous quoyl what the reason is, these two Veins should proceed from a different Root; I could quote them, and mine own Opinion too,

and

and I ſuppoſe you partly beleeve it ; but I forbear, it being my Opinion, That yong Naturaliſts, as wel as young Chriſtians, ought not to be led into doubtful diſputations.

Both Arteries ariſe from the great Artery, which the Greeks cal ἀορτη, which is indeed the great Trunk and Original of al the Arteries.

Chap. 2.

Of the Corpus Varicoſum.

YOu remember what I told you was the uſe of the Veins and Arteries, the preparing Veins and Arteries, the one carrying Blood, the other vital Spirit, al tending to the propagation of Man ; al four tend down directly to the Stones: 'Tis not my preſent ſcope to tel you which way : They ſerve as Laborers to carry the Stones what they need ; as Laborers carry Bricks and Morter to Maſons to build an Houſe, ſo theſe carry Blood and vital Spirit to the Stones to make Seed, and now you know whereof Seed is made, *viz.* Vital and Natural Blood, or Blood and vital Spirit (which you pleaſe) concocted by the Stones. We ſhal have occaſion further to ſpeak of this before we come to the Concluſion of the Book, it is not proper in this place ; but ſtay a little : Laborers temper their Morter before they bring it to the Brick-Layers ; neither is it fit the Stones ſhould do al the work themſelves, having four Servants to attend them ; therefore theſe four Veſſels, though at their firſt deſcention they keep at ſmal diſtance *Its uſe.*

ſtance the one from the other, yet before they enter the Teſticles or Stones (cal them by which name you pleaſe) they make a moſt curious implication, intertexture, or twiſting the one with the other, which the Greeks cal ἀναστομωσις, (if I be not miſtaken, the word ſignifies a *Kiß*) ſometimes the Veins go into the Arteries; ſometimes the Arteries into the Veins, then they ſeparate again, the beholding of which, brings an exceeding deal of delight to the Eye, and content to the mind (I could ſhew it any man in the Anatomy of a Dog) this implication weaving or twiſting (as I called it before) is that which ſome Chyrurgions cal *Pampiniformis*, and ſome *Corpus Varicoſum*, which was the thing propounded to be treated of in this Chapter.

I do confeſs the ſame contexture of Veins and Arteries, though not in the ſame form, may be found in other parts of the Body, as in the Arms and Legs; elſe a Man being there wounded could not bleed to death: for unleſs the vital Spirit comes out as wel as the Blood, he might but loſe his nouriſhment for the time, he could not loſe his life. But to proceed——

Subſtance. Form. The Subſtance of this interweaving of the Veins and Arteries is very hard, long, almoſt in form of a Pyramide, without any ſenſible hollowneſs.

Uſe. Their Uſe is to mix exactly the Blood and vital Spirit, and of them both to make one Body, they begin alſo to change the color of them from red to white, that ſo the Stones may have a fit matter to work upon, and the eaſier work to do, therefore this interweaving reacheth down even to the Teſticles themſelves, til it even pierce their Subſtance.

Chap.

Chap.

Of the Testicles, or Stones.

THe Stones are c lled in Latin, *Testes*, that is, Witneſs bec ause they witneſs one o be a Man, ask the Pope elſe, he wil tell ou I ſay true. The G reeks cal them διδύμους, ecauſe they are two. *Names.*

I need not tell you w here they are placed, for very Boy that knows h is right hand from his eſt, knows that. *Place.*

Their Subſtance is wh ite, ſoft, and ſpongy, ul of ſmal Veins and A rteries, and that's the eaſon, that when humors flow down into them hey ſwel to ſuch a bigne s. *Subſtance.*

Their Form is Oval, b ut their bigneſs is not like, ſay Authors; he th at hath a mind to know, it's but feeling; T hey ſay the left is the biggeſt, but the right is the hotteſt, which (ſay they) breeds the beſt and ſtrongeſt Seed; a nd ſo they ſet Nature together by the ears with it ſelf, as th ough the Stones could not agree in their own action. I ſuppoſe the firſt Reaſon of this fancy in Authors, aroſe firſt from a truth (as indeed moſt Errors did) they knew t here was both a *Microcoſmical Sun* and a *Microcoſmical Moon* in the Body of Man; the one of which gave vital heat, the other radical moiſture to it: then come old *Ariſtotle*, and he finding that the *Cœleſtial Sun* rule d the right Eye, and almoſt al the right part of Man, and the *Cœleſtial Moon*, *Form.*

the

the leſt, and having an overweening conceit of himſe
that he knew every thing, though indeed he knew n
thing at al rationally of the influence of the Planets u
on man, preſently concludes (before once he had look
whether or no he could prove it) that it was the *Cæleſti*
Sun which cauſed the heat and ſtrength of the right ſi
of the Body, which indeed is no ſuch matter, for it i
the *Microcoſmical Sun* within the Body which gives th
heat to it, and the *Microcoſmical Moon* which gives th
radical moiſture, and that I prove by this Argumen
Becauſe Man is internally hotteſt in the Winter time
when the *Cæleſtial Sun* is at the greateſt diſtance fro
him, as appears by the quickneſs of his digeſtion then.

Each Stone hath a Muſcle, which the Lea
Muſcles ned cal *Cremaſter*, from the Greek wor
κρεμαζω, which ſignifies to hold up, becau
they pul up the ſtones in the act of generation, that ſo th
Veſſels being ſlackned, may the better avoid the Seed
Age and ſickneſs weaken theſe Muſcles, and then th
Stones hang down lower than they do in youth an
health.

Uſe. The uſe of the Stones is, 1. To convert Bloo
and Spirit into Seed for the Procreation of Man
and yet by your leaves they convert not al the Blood th
come to them into Seed, but keep ſome for their ow
nouriſhment. 2. They ad heat, ſtrength, and coura
to the Body, and that appears, becauſe Eunuchs are ne
ther ſo ſtrong, hot, nor valiant as other Men: neith
is an Ox ſo hot, nor valiant as a Bull.

As for the Tunicles or Skins that cover and enwrap th
Stones, they conducing nothing to our preſent ſcope,
willingly omitted them.

Tranſverſe the Stones is a ſmal Body like a Silk-worm
whic

hich is called *Epididimis*; by one extremity of which, e Veſſels called *Deferentia* enter the Teſticles, and om thence carry out the Seminal Matter: from the o- er extremity paſſes that Veſſel called *Jaculatorum*.

CHAP. 4.

Of the Vaſa Deferentia.

THe Veſſels called *Deferentia*; are thoſe which carry the Seed, being perfected and throughly concocted y the heat, and force of the Stones, from the tones to the Seminary Veſſels, which are or- ained to keep it til time ſerve for, or need equire its expulſion. *Their Office.*

They are in number two, and no more, In olor white, in ſubſtance nervous, or ſinewy, hey have a certain obſcure hollowneſs in them, nd therefore *Herophilus* calls them πορὸς σπερματικὸς, r the *Spermatick Pores*. *Number.*

They ariſe up from the Stones even up to the Belly, ot far diſtant from the Preparing Veſſels, when hey are come into the Cavity of the Belly, they urn back again, and paſs to the back ſide of the bladder etween it & the right gut, when they come neer the neck f the bladder, they are joyned to the Seminal Cels, which re not much unlike the Cels of an Honey-comb; theſe Cels contain an Oyly ſubſtance, for they draw the fatty ubſtance from the Seed, which they empty out into the aſſage of Urine, chiefly in the act of Copulation; the ſuppoſed reaſon is, that the thin internal skin of the Yard e not offended with the acrimony or ſharpneſs of the Seed; the *Vaſa Deferentia* having paſſed, theſe fal into the *Glandule*

Glandulæ Prostatæ, which are the Vessels ordained keep the Seed, to them now turn we.

Chap. 5. *Of the Seminal Vessels.*

Description. THe *Prostatæ*, or *Glandulæ Seminales*, of such a Body as the vulgar wh they find the like in their meat, cal K nels.

Place. They are placed between the neck of t Bladder and the right Gut.

These compass about the *Vasa Differentia*, and throug the midst of these passeth the *urethra*, or common pa sage both for Seed and Urine, you may if you please c it the Conduit of the Yard, I know not suddenly wh fitter English word to give it; I am perswaded, and have some hundreds of crabbed terms to witness it, th the Physitians have taken far more pains to lead men in to Ignorance, than I shal or can do to teach them know ledg, the Ignorance of our Forefathers made Physitian laugh in their sleeves; but the end of al things hasten and that Knowledg is breaking out, which shal so en lighten the World, that he who hath but half an eye ma see their baseness without a pair of Spectacles.

At the mouth of the *urethra*, where it meets with th *Vasa differentia*, which is (as I told you) in the Semina Vessels, is a *Caruncle* (there is another of their terms) i plain English a thick skin, its Office is, that the Semi nary Vessels being of a spongy nature, might not shed the Seed against their wills. This Skin which is ver ful of pores, the pores open through heat in the act o Copulation, and so gives passage to the Seed, which being of a very subtil Spirit, (and the subtiller for being moved)

noved) wil paſs through as Quick-ſilver paſſeth through Leather, you can ſee no holes in the Leather by which it paſſeth, neither can you in this Skin, unleſs in the Anatomy of a Man that had ſome violent running of the Reins when he died, then they are conſpicuous; for indeed theſe Veſſels are the proper ſeat of that Diſeaſe, however it came in time to be called the running of the Reins; I have often read that the Reins ſeparates the Urine, but that they contein Seed, is beleeved by none but by the ſons of *Tradition*.

Beſides, many times, by hanging of a Dog, his breaſt being ſwelled by retaining his breath, and his bowels being compreſſed by ſwelling of that, hard dung ſticking in the right Gut (which will alwaies be if you give him binding meat the day before you hang him) doth ſo compreſs theſe Veſſels that you may plainly diſcern theſe paſſages or pores open.

Many times when Children are cut for the Stone, in drawing away the Stone (which in my opinion is a likelier way to kil, than cure Children) I ſay, many times in drawing away the Stone, theſe Veſſels are torn, and then if happily the Patient happen to live, he may keep other mens Children if he pleaſe, but wil never be able to get one of his own.

Their ſubſtance is hard and Spongy, of the bigneſs of a Walnut, or very neer; and their Uſe was taught you in the former Chapter.

Chap. 6. *Of the Yard.*

THe Latins have invented very many Names for the Yard, I ſuppoſe done by Venerious People (which *Rome* it ſeems was ful of them, ſince which time, Vices

have

have encreaſed there faſter than Vertues:) I intend no
to ſpend time in reherſing the Names, and as little a
bout It's form and ſcituation, which are both wel known
it being the leaſt part of my intent to tell people wha
they know, but teach them what they know not.

1. The Parts of it are partly common to it, and
Parts of the reſt of the Body, as, 1. the outward skin
the Yard which inveſteth the whol Body, the Eyes
common. Mouth, &c. excepted, as alſo the top of the
Yard, the Greeks cal it ἐπιδερμις, the Latins
Cuticula; and we in Engliſh, the outward Skin, or
Scarf-skin; it is very thin, as thin as the skin you pil
off from the outſide of a Codling, it is eaſily loſt, and
aſſoon grows again, and is altogether void of ſence; you
may eaſily thruſt a needle through it and feel no pain;
its uſe is to defend the other skin from duſt, ſmoke, or
what elſe might offend it, or penetrate its ſubtil pores.

2. The Skin the Greeks cal δερμα, the Latins *Cutis*,
which is ſomewhat thick, and full of pores, through
which the ſweat, and fuliginous vapors of the third con-
coction (which concocts blood into fleſh) paſs out; theſe
pores are very many, as thick as the holes in a Sief, but
not ſo big, indeed they are as thick as they can be, and
ſo ſmal that they are not viſible to the eye, therefore Phy-
ſitians cal ſweating, and the paſſage of vapors through
them, *Inſenſible Tranſpiration*; indeed they are far wi-
der in ſome men and womens Bodies than they are in o-
ther ſome, and that's the reaſon ſome ſweat more and ea-
ſier than others do, and ſuch as do ſweat often and eaſily
are not ſo ſubject to feavers as thoſe are which do not, be-
cauſe Feavers are uſually cauſed by ſwoty or fuliginous
vapors which infeſt the blood, which often ſweating con-
ſumes, and ſuffers them not to putrifie; hence it come

to paſs, that ſweating is a lawdable remedy in Feavers. I confeſs this skin is ſomewhat thinner upon the Yard, than it is upon ſome other parts of the Body; flaggy, when the Yard ſtands not, but ſtiff when it doth; this skin is very ſenſible, becauſe the Nerves concur to make up its being. (And here I beſeech you take notice of another grand truth, *viz.* *That the Brain gives ſence to the Body by the Nerves, or Sinnews* (*as the vulgar call them.*) And yet *Ariſtotle* for al his great learning, was of opinion, that the ſence lay in the fleſh, not in the skin; and *Avizema*, a notable *Arabian* Phyſitian, held, it lay in the fat, which is more ridiculous than the former.

3. The *Carnea Membrana*, or fleſhy Skin, (ſo called, becauſe it lies between the fleſh, not becauſe its body is fleſhy) paſſeth in other parts of the Body underneath the fat, and ſticks cloſe to the muſcles, but in the Yard there is no fat at al, only a few ſuperficial Veins and Arteries paſs between the former skin and this, which when the Yard ſtands, are viſible to the eye.

Theſe are the parts common both to the Yard, and alſo to the reſt of the Body, which although I have been ſomewhat large about, yet I cannot account it tedious, becauſe it conduceth to the teaching of Knowledg to my Country Men and Women, who have been two long reined in with the bridle of Ignorance by Phyſitians, that ſo they might the better be ridden by them, for juſt for al the world as the Popiſh Prieſts ſerve thoſe they cal the Laity, (which is but a word derived from the Greek word λαος, which is, People in plain Engliſh, as though the Prieſts were no People, but either Angels, or (which is more probable Monſters) as I ſay, the Popiſh Prieſts ſerve their Laity, ſo do our Phyſitians ſerve the commonalty of this Nation; *viz.* Hide all from them they can, for they know (as well as I [illegible] know I am alive)

sive) that should the vulgar but be a little acquainted with their Mysteries, all their jugling and knavery would be seen, and their wealth and esteem, which is the *Diana* they adore, would be put to a *non-plus*; and that's the reason when you hear any of them cry out against Me for writing Physick in my mother Tongue, they bring no other Arguments than what the Papists bring for themselves in the same Point, neither have they wit enough to make any better: One holds the *Word of God*, the other *Physick*, to be a mystery, and the vulgar must be ignorant in them both, or else wil they do themselves a mischief. A Learned Argument, Knowledg doth men a mischief; what a mad man was *Solomon* to ask that, when he had al the world to chuse in; he should have asked of God, a heap of money as big as Mount *Etna*, and then above three quarters of the People in this Nation would have been of his judgment.

Those parts of the Yard which are peculiar to it self, and to no other part of the Body, are Six.

Parts of the Yard particular to it self.

1. *Two Nervous Bodies.*
2. *The Septum.*
3. *The urethra.*
4. *The Glans.*
5. *The four Muscles.*
6. *The Vessels.*

Of these in order.

The two Bodies (for they are Two, though joyned together) are long, hard, and sinewy, they are spongy within, and full of black blood; the spongy substance of the inward part of it, seems to be woven together like a Net, and consists of innumerable twigs of Veins and Arteries: The black blood contained therein, is very full of Spirits, and the Latins cal it *Pectiniformis*; the delights or desire of *Venus*, ads heat to these, which causeth

cauſeth the Yard to ſtand; and that's the reaſon venerial ſights, and venerial tales wil do it, (it need be no ſtranger to any, that *Venus* (being a Planet cold and moiſt) ſhould add heat to thoſe parts, than that the *Moon* (being colder and moiſter than ſhe) ſhould burn by night, as the Scripture witneſſes, *Pſal.* 121. 6. an Aſtrologer can give you a natural reaſon of either, and ſo ſhal I when I come to handle the Formation of the Child in the Womb Aſtrologically; the hollow ſpongy intertexture or weaving was ordained purpoſely to hold or contain the ſpirit or venerial heat, ſo that the Yard may not fal before it hath done its work: you ſee what a rational piece the Lord made, when he made Man. Theſe two Lateral or ſide-Ligaments of the Yard, where they are thick and round, ſpring from the lower part of the Share-bone, and not from the upper part, as *Galen* dreamed; at their beginning they are ſeparated the one from the other, and reſemble a pair of Horns, or the Letter Y, where the *Urethra* or common channel of Urine and Seed paſſeth between them.

2. They, ſo ſoon as they come to the joyning of the Share-bone, are joyned by the *Septum Lucidum*, which is my ſecond internal part to be deſcribed, it is in ſubſtance white and nervous, or ſinewy, its office is to uphold the two lateral or ſide-ligaments, and the *Urethra*.

3. The *Urethra* is the third of the internal parts off the Yard, and (for all Phyſitians have given it ſuch an uncoth word) it is nothing elſe but the channel by which both Seed and Urin is conveyed out.

It is in ſubſtance, ſinewy, thick, ſoft and looſe, like to that of the ſide Ligaments before mentioned, it begins at the neck of the bladder, yet doth not ſpring from it, (for if you boyl the bladder of any beaſt, you may ſee it ſeparate it ſelf from it) but is only joyned to it, and ſo paſſeth to the Glans.

In the beginning of it are three holes, one in the midſt, which is largeſt, which receives the Urine into it; the other two are ſmaller, which are ſent from each Seminal Veſſel to it, by which it receives the Seed.

4. The Muſcles of the Yard are four, two on each ſide: but before I treat of them, give me leave to tell you what a Muſcle is, *A Muſcle is an Inſtrument of voluntary motion, without which no part of the Body can move it ſelf*; the *Microcoſmical Sun* moveth the whol Body, as we ſhal ſhew more hereafter; but becauſe there is no way from the beginning of a thing to the end, without a mean, ſo the *Microcoſmical Sun* in the Body makes uſe of the Muſcles to move the Body by.

It conſiſts of fibrous fleſh to make up its body of nerves for its ſence, of veins for its nouriſhment, of arteries for its vital heat, of a *Membrana*, or Skin to knit it together, and to diſtinguiſh one Muſcle from another, and al of them from the Fleſh; you may, if you look, eaſily diſtinguiſh them, in a Leg of Mutton, or any other meat where they are. But to proceed; The Yard (as I told you) is endewed with four of them, two on each ſide; It is not my preſent ſcope to ſhew whence they ariſe, only take notice, that the one of each ſide is ſhorter and thicker, and their uſe is to erect the Yard and make it ſtand, and are therefore called *Erector*; The other are longer and ſmaller, and their office is to dilate or open the lower part of the *urethra*, or Channel, both for the making water, and avoiding the Seed, and is therefore called *Accelerator*.

5. The *Glans* is the extream part of the Yard, ſoft, and of an exquiſite feeling, by reaſon of thinneſs of the skin wherewith it is covered; it is alſo covered with the *Præputium*, or fore-skin, which in ſome men cover the top of the Yard quite cloſe, in others it doth not, which moving up and down in the act of Copulation, brings

brings pleasure both to the Man and Woman: the top of this is that which the *Jews* were commanded to cut off on the eight day; The Ligament by which the *Præputium* or fore-skin, is tied to the *Glans*, called *Frænum* or the Bridle.

6. The Vessels of the Yard are, Veins, Nerves, and Arteries. And yet *Vessalius* (it *Columbus* speak true) affirmed (though most falsly) that there was neither vein nor nerve in it. Some Veins and Arteries pass by the Skin, and (as I told you before) are visible to the Eye; others pass by the inward part of the Yard, here the Arteries are wonderfully dispersed through the Body of the Yard, far exceeding the dispersion of the Veins, for the right Artery is dispersed to the left side, and the left to the right side

It hath two Nerves, the lesser of which is bestowed upon the Skin, the greater upon the Muscles and Body of the Yard.

Sect. 2. *Of the Genitals in Women.*

HAving served my own Sex, I shal see now if I can please the *Women*, who have no more cause than Men (that I know of) to be ashamed of what they have, and would be grieved (as they had cause, for they could not live) if they were without, but have cause, if they rightly consider of it, to thank me for telling them something they knew not before. I shal divide it into these Chapters. 1. *Of the Privy Passage* 2. *Of the Womb.* 3. *Of the Stones.* 4. *Of the Spermatick Vessels.*

All

(*All these are far more exactly described in* Veslingus *Anatomy in English. And also in* Riolanus *Anatomy they are most cleerly described with the diseases incident to these parts and the seat of the diseases. And for the cure of all diseases, see* Riverius *Practice of Physick in English.*)

CHAP. 1.

Of the Privy Passage.

IN this I shal consider but these seven following parts.

1. The Lips, which are visible to the eye at the first sight, they are framed of the common coverings of the Body, * and have pretty store of spongy fat, their use is to keep the internal parts from cold and dust.

* *You may see what they are at the beginning of the Chapter of the Yard.*

2. The *Nymphæ* or Wings, which appear when the Lips are severed, they are framed of soft and spongy flesh, and the doubling of the skin, placed at the sides of the Neck; they compass the *Clytoris*, and in form and colour resemble the Comb of a Cock.

3. The *Clytoris* is a sinewy and hard body, ful of spongy and black matter within, as the side-Ligaments of the Yard are, in form it represents the Yard of a Man, and suffers erection and falling as that doth; this is that which causeth lust in Women, and gives delight in Copulation, for without this, a Woman neither desires Copulation, or hath pleasure in it, or conceives by it. Some are of opinion, and I could almost afford to side with them,

them, That ſuch kind of Creatures as they cal *Hermophrodites*, which they ſay bear the Genitals both of Men and Women, are nothing elſe but ſuch Women in whom the *Clytoris* hangs out externally, and ſo reſemble the form of a Yard; I leave the truth or falſhood of it to be judged by ſuch who have ſeen them Anatomiſed; however, this is agreeable both to reaſon and Authority, that the bigger the *Clytoris* is in Women, the more luſtful they are.

4. Under the *Clytoris*, and above the Neck, is the paſſage of the Womens Urine, ſo that the Urine of the Woman comes not through the neck of the Womb, neither is the paſſage of the Urine common, as in Men, but particular and by it ſelf, therefore in Injections for ſuppreſſion of Urine in Women, or the like, you may, if you have not a care, eaſily err, by putting the Syringe into the neck of the Womb inſtead of the paſſage of Urin.

5. Neer this are four Caruncles or fleſhy Knobs, which becauſe they reſemble the form of Mirtle Berries the Latins call them *Myrtiformes*; theſe are round in Virgins, but hang flagging when Virginity is loſt, the uppermoſt of them is largeſt and forked, that ſo it may receive the neck of the Paſſage of Urine, the other are below this on the ſides, they all keep back both air and other things from entring the neck of the Womb.

6. In Virgins theſe Caruncles or Knobs are joyned together by a thin and ſinewy Skin, or *Membrana*, interlaced with many ſmal Veins, which hath a hole in the midſt, through which the Menſtrual Blood paſſeth, about the bigneſs of ones little finger, in ſuch as are grown up, this is that noted skin which is called *Hymen*, and is a certain note of Virginity where ever it is found, for the firſt act of Copulation breaks it. I confeſs much controverſie hath been amongſt Anatomiſts concerning this, ſome holding there is no ſuch thing at all, others; that

it is, but it is very rare; the truth is, moſt virgins have it, ſome hold al, I muſt ſuſpend my own judgment til more yeers brings me more experience; yet this is certain, it may be broken without Copulation, as it may be gnawn aſunder by defluxion of ſharp humors, eſpecially in yong Virgins, becauſe it is thinneſt in them, as alſo by unskilful applying *Peſſaries* to provoke the Terms, and how many waies elſe God knows.

What Authors inſert of the *Hymen*, I can tell you, firſt, the *Arabians* held it to be a conjunction of five Veins, ſo placed on both ſides, that they are joyned together: This opinion was long ſince exploded.

2. *Fernelius* and *Ulmus* were of opinion that the ſides of the neck of the Womb ſtuck together, which in the firſt act of Copulation, were broken aſunder: This is as vain as the other.

3. *Severinus Pinæus* held it to be a Membrane which bound together thoſe four Caruncles or fleſhy Knob; as I deſcribed it before.

4. *Veſalius*, *Fallopius*, *Caſſerius*, and other Italian Anatomiſts held it to be a tranſverſe Membrane, occupying the whol Cavity of the neck of the Womb, and placed a little above the neck of the Bladder.

Whatſoever it be this is certain,

Firſt, That where it is, it hath certain veins in it, which bleed in the breaking of it; and this was that note of Virginity which God gave to the *Hebrews*; and my ſelf beleeve, that it is naturally in all Virgins, unleſs they break it with their fingers, or by ſome other means. For it is no way probable, that God would have given that for a certain ſign of Virginity, which *Columbus* and *Ambros Pary* ſay is not alwaies found, and *Laurentius* denies that ever he ſaw it: it is very probable the *Hebrew* Virgins were more chary in preſerving it, than the *Italians* were, and good reaſon

they

they ſhould, not only for their honor ſake, but alſo for the Command of God.

The *Carunculæ* or fleſhy Knobs together with this, reſemble the form of a Roſe half blown, and therefore antiently called a Flower, and thence came the word [*to deflower a Virgin.*]

7. The Neck of the Womb, is nothing elſe, but the diſtance between the privy paſſage and the mouth of the Womb, into which the Mans Yard goes in the act of Copulaton, and in Women of a reaſonable ſtature, it is eight Inches in length.

Its ſubſtance is fleſhy without, skinny, and exceeding wrinkled within. And it is ſo wrinkled,

1. That it may better retain the Seed in the act of Copulation.

2. That it may dilate and ſtretch in the travail or bearing of Children, that the paſſage may be wider; the neck of the Womb is ſeated between the paſſage of Urine and the right Gut, to ſhew fond man what little reaſon he hath to be proud and domineer, being conceived between the places ordained to caſt out excrements, the very ſinks of the Body, and in ſuch a manner that his Mother was aſhamed to tell him how.

It hath two *Membranæ*, and if you cut them, you may perceive between them, a ſpongious fleſh, ſuch as is found in the ſide Ligaments of the Yard, which containeth ſpirits, and cauſeth it to ſwel in the Act of Copulation, and furniſhed with innumerable ſprigs of *Veins* and *Arteries*.

Chap.

Chap. 2.
Of the WOMB.

Galen and *Hypocrates*, and moſt of the Greeks, cal the Womb, μητραν, and υστεραν, and ſome γαστερα; and therefore the uſual word the Septuagint gives for [great with Child] is εν γαστρι εχειν, the Latins cal it *Matrix*, and *Uterus*; and we Engliſh, ſome follow the Latin word *Matrix*, but the onely Engliſh word is, the Womb.

Names.

Parts. Its Parts are two, The Mouth of the Womb, and the bottom of the Womb.

1. The Mouth is a hole at the enterance into it, which may be both dilated and ſhut together like a Purſe, for although in the act of Copulation it be big enough to receive the *Glans* of the Yard, yet after conception it is ſo cloſe ſhut, that it wil not admit the point of a Bodkin to enter; yet again at the Womans Delivery it is ſo open that it makes room enough for the Child to come out, be it never ſo big; This was the matter of *Galens* admiration, and gives cauſe to every one of us to admire at the wonderful Works of God in the Creation of Man; Who is there that knows himſelf, but may know there is an Al-powerful God?

If the *Matrix* be inverted, hardned, ulcerated, have ſcars on it, or be too moiſt, there can be no conception; for if it be inverted, it is not directly oppoſed to the Yard, then cannot the Seed be directly caſt into it, then the Seed cools, and by conſequence becomes unfruitful; If it be hardned, it admits not the entrance of the *Glans*, or top of the Yard; If it be ulcerated, it flies the very touch of the Yard; If it have a ſcar on it, there is no way for the Seed to enter in; If it be too moiſt, it cannot retein the Seed when it is in; Of al theſe, their

Signs

Signs and Cures in another Chapter. Only take notice that *Hippocrates* in his first Book of the Diseases of Women, affirms, That the often use of the act of Copulation maks the Womb slippery, and hinders conception. As also that though Authors say, it is the invertion, or hardness, or ulcers, or scars of the Womb hinder conception by such means as I recited, it is not probable to me; for *Nature* being set in the world by the eternal God for the increase and multiplication of things in the Elementary world, hath placed such a *Magnetick Vertue* in the Womb, that it draws the Seed to it as the Load-stone draws Iron, or the fire the light of a Candle: I rather therefore think the reason why these hinder conception, is this, Because the Womb is so busied in succoring it self, that it cannot perfect any conception; you know a man that is sick or wounded, cannot work though his work lie beside him.

Figure. The Womb it self in figure is almost perfectly round, in Virgins it exceedeth not the bigness of a Walnut, yet when a Woman is conceived it dilates it self to that capacity that it is able to contain the Child, with al its appurtenances.

It is smal, because the Seed is but little in quantity which it ought to imbrace and cherish.

Its Frame. It is made up of two Skins, the one internal, the other external; the external is thickest, and very smooth and slippery, if you except those parts where the Spermatick Vessels enter into the Womb; the internal is ful of holes.

It differs much in form from the *Matrix* of Beasts, and that *Galen* was ignorant of, for indeed and in truth *Galen* never saw a Man nor Woman dissected in his life time, it being accounted abominable in his time to use such supposed cruelty upon a dead Corps, and therefore he dissected only Apes, which was the cause he wrote

such

such an Apish Anatomy. It seems the *Grecians* in *Galens* daies were as peevish as our Citizens now adaies are, who think their children or friends were little less than murdered even after they are dead, if a Chyrurgion should but open their bodies to see [illegible] of what Disease they died, which if they would but suffer, it would tend infinitly to the increase of Knowledg in Physitians, and the good of Man-kind in general, yea, and to preservation of their own Children then living, for I know diverse that have buried many children of one and the same disease.

It hath but one only cavity, and yet *Mundinus* his opinion was, that there were seven Cels in it; and he, and *Galen*, (because they were famous men, were followed as little God-a-mites that they cannot err) have so poysoned the world with this Doctrine, that most Midwives that I have talked with, hold indeed that the Womb hath seven Cels, each able to contain a child apiece (forsooth) and so a Woman may have seven Children at one birth naturally, and no more; and this is just as true as the Moon is made of a green Cheese. There is in truth but one only cavity in the Womb, and I cannot but admire why any that hath seen a Woman Anatomized should be of any other opinion, unless they should take the holes where the Spermatick Vessels come into the Womb to be Cells. I shal (God willing) in my next Book speak more of the Conception of Twins in the Womb, and also how they are seperared.

I shal here end with the Womb, for what else necessary concerning it is to be described, the next Book will manifest.

Chap.

Chap. 3.

Of the STONES.

THe Stones of Women (for they have such kind of toys as wel as Men) differ from the Stones of Men

1. In place: for they are within the Belly in Women, but without in Men.

2. In magnitude; for they are less in Women, than in Men.

3. In form; for they are uneven in Women, but smooth in Men.

4. They are not stayed in Women by Muscles, but by Ligaments.

5. They have no *Prostates*.

6. They differ in figure, for they are depressed or flattish in Women, but oval in Men.

7. They have but one skin, whereas Mens have four; and the reason is, because Mens are exposed to the cold, as being without the Belly, so are not Womens.

8. Their substance is more soft than in Men.

9. In temperature they are colder than Mens are.

The use of the Stones in Women, is the same that they are in Men, *viz.* To concoct Seed; and of this judgment was *Hippocrates* in antient daies, and yet *Aristotle* had the face to deny, that Women had any Seed at all, though against both reason and experience. Also *Jovian Pontanus* in his Cœlestial Observations, goes about to prove the very same thing in the *Moon*, which *Aristotle* quotes in Women; he affirms, That the *Moon* only supplies matter for the *Sun* to work upon in the Generation of things here below, even as the female doth to the male in the Generation of Man, and that he learned of *Aristotle*, and so he confesses: but those that have studied *Hermetical Physiosophy*, know wel enough, that the

the moisture which the *Moon* bestows upon the Earth; hath an active principle in it, yea, such an active principle, that the world cannot stand without it, nor Philosophers operate without it: other opinions there are, which I shal not mention here because they belong not properly to the point in hand, but reserve them to their proper place.

And thus much briefly for the *Stones*.

Chap. 4.
Of the Seminal Vessels.

THe Spermatick Vessels in Women also are divided into *Præparantia*, or Preparing Vessels; *Deferentia*, or Carrying Vessels.

The *Præparantia* differ not in number from those in Men, for they also are four, two Veins, and two Arteries; their rise and original is the same also as in Men; the right Vein springeth from the Trunk of the *Vena Cava*, (what the *Vena Cava* is, you shal be taught at the latter end of the Book, where all the hard Names shal be explained; and that course hereafter will I keep in all my Writings) The right Vein (I say) springeth from the Trunk of the *Vena Cava* under the Emulgent, but the left springeth from the Emulgent of the same side.

Both Arteries spring from the great Artery, which the Greeks cal αορτη.

Yet there is some difference between the Preparing Vessels in Men, and those in Women; else I need not have troubled my self about them.

1. They are shorter in Women than they are in Men, because their passage is shorter, the Stones of a Woman lying within the Belly, but of Men without, in lieu of which they have far more wreathings to and fro, in and

out,

out, than they have in Men, that ſo the ſubſtance they carry, may be the better prepared; the often turnings to and fro making amends for the ſhortneſs of the Paſſage.

2. They are not united (as they are in Man) before they come to the Stones, but are divided into two branches, whereof the greater only paſſeth to the Stones, the leſſer to the Womb, for the nouriſhment both of it ſelf, and the Infant in it.

One quaint Obſervation let me note, and then I have done with the Preparing Veſſels, it is this: The Spermatick Veins receive the Arteries as they paſs by the ſides of the Womb, and ſo there is a mixture between the Vital and Natural Blood, that ſo the work might be the better wrought; for if you blow up the Spermatick Vein with a quil, you may perceive both the right and left Veſſels of the Womb blown up, from whence may be eaſily apprehended the communion of all the Veſſels of the Womb.

The *Deferentia*, or carrying Veſſels ſpring from the lower part of the Stones; They are in colour white, in ſubſtance ſinewy, they paſs not to the Womb ſtreight, but wreathed, that ſo the ſhortneſs of the way may be recompenced by the multitude of the windings; near the Stones they are broad, after that narrower, near the Womb they become broad again.

There proceed two parts from the Womb which reſemble Horns, and are called the Horns of the Womb; and they may be ſeen in Formal Beaſts as wel as Women, though their wombs differ far; in theſe Horns do theſe *Vaſa Deferentia* end, and by them paſs into the Womb.

Sect.

Sect. 3.

How to preſerve the Inſtruments of Generation pure.

IT is ſo apparent a truth that is needs no proof; that the reaſon why ſo many Infants die in their Infancy, is to be ſought for in their parents, it being clear that the Children of unhealthful Parents ſeldom live long; this was clearly ſeen by the antient *Alchymiſts*, who referred the original of all Diſeaſes to the Seed of the Parents, even as the original of Plants is in their Seed; for the Diſeaſes have not their original from the *Elements*, but from their own proper *Seeds*; in the Body of Man the *Elements* do but cheriſh them and make them grow; for example, in Epidemical Diſeaſes, all are not infected, becauſe al have not a fitting *Seed* of that Diſeaſe in them; *Philoſophers* know that the *Sun* makes Gold of one Earth, and Flints of another according as they are fitting; let ſuch therefore as deſire to have their Children live, uſe ſuch means as may keep the *Inſtruments of Generation* pure and clean, and their Blood pure, that ſo their Seed being pure, *Nature* having pure matters to work upon, may make her work perfect, and ſo ſubject to live, and not prone to die: to this end I ſhal give here two General Remedies to two General Evils which I conceive to be the chief cauſe of death

of

of Children in their infancy, and let ſuch Parents as deſire their Children ſhould live, be very heedful in obſerving of them; as for particulars, they may be found hereafter in the Book.

The firſt is, *Temperancy of Diet.*

The Second, *Exerciſe of Body.*

And let each ſtand in a Chapter by it ſelf.

Chap. 1.

Of Temperancy in Diet.

EXcellent and true was that Speech of *Galen*, *Plures Gula periere quam gladio*, the Throat deſtroys more than the Sword doth; exceſs in either Meat or Drink cauſeth crudities, crudities cauſe ill blood, of ill blood cannot be made good Seed, and by this means Parents often come to be the death of their Infants, even in their infancy, and know not of it.

The care of intemperancy is to be performed by temperancy, and they that uſe it ſhal find by experience that it wil not only as a means under God lengthen the lives of their Children, but alſo bring ſingular benefits both to the bodies and minds of the Parents; for look how much difference there is in purity between water which is muddy, and water which is cleer, ſo much and more alſo there is between the Blood and Seed of thoſe that keep a temperate, and thoſe that keep an intemperate Diet: I ſhal be very brief in laying down this, that ſo I may as much as lies in my power inſtruct you and do you good, and not tire your patience with a tale of a Cock and a Bull; Therefore conſider.

1. That by a temperate Diet I intend, that ſuch an exact quantity of meat and drink ſhould be taken into the Stomach, as the Stomach is wel able to concoct, and di-

geſt perfectly, which ſufficeth the due nouriſhment
the Body differently according to the imployment eithe
of the Body or mind; the meaſure of food ought to be
much as poſſible may be, proportionable to the qualit
and condition of the Stomach; the reaſon is clear, becau
it is the Office of the Stomach to digeſt it: Hence i
appears,

1. That ſuch as lead a ſtudious life ought not to eat ſ
much as thoſe that lead a laborious life, becauſe the dige
ſtion is not ſo good, therefore their meats ought to b
leſs in quantity and lighter of digeſtion.

2. The meaſure in reſpect of quantity is not the ſam
to all ſorts of people, but very different, and that thre
waies.

Firſt, In reſpect of the diverſity of the Air; for ſuc
as live in hot Countries muſt eat leſs meat than thoſe th
live in cold, and leſs in Summer than in Winter, in on
and the ſame Country.

Secondly, in reſpect of the Perſons themſelves eating
for diverſe people are of diverſe Complexions, and diver
ſity of Complexion requires a diverſe quantity of food
the way for a man to find out what Complexion he is o
and alſo what quantity of Food is agreeable to th
Complexion, is very plainly laid down in my Tranſlati
on of *Galen's Art of Phyſick*, to which I refer you.

Thirdly, In reſpect of Age; for Youth requires
greater quantity than old Age; and ſo do thoſe that ar
in health, require a greater quantity than thoſe that ar
ſick; and here by the way, I have wiſhed an hundre
times, and do wiſh ſtil that one fooliſh faſhion in thi
Nation were left, namely, Inciting ſick people to ea
much, whereas if the Diſeaſe come of Repletion, as mo
Diſeaſes do, faſting is a far better cure for them tha
feeding.

3. Hence it comes to paſs that a greater quantity o
ſom

ſome meats is to be taken than of other ſome; Meats are more apropriated to one Stomach than another, and ſome meats are lighter of digeſtion than other ſome.

4. Such as uſe Bodily exerciſe ought to take a greater quantity of food, and ſuch as is harder of digeſtion, than ſuch as only lead ſtudious lives, and exerciſe the faculties of the mind only; the reaſon is cleer, for the exerciſes of the mind hinder concoction, becauſe they cal up the whol powers of the Spirit to ſuccour the Brain and Underſtanding; hence it comes to paſs that a man that is intent upon his ſtudy, he regards not what he ſees, nor hears, no, nor what his deareſt friends ſay to him, but either he anſwers them not at all, or elſe nothing to the purpoſe. This is the firſt conſideration,

II. Conſider, that the greateſt difficulty lies in this, *viz.* In finding out this exact meaſure of Diet: This I ſhal labor to remove.

1. By ſhewing you the grounds of this difficulty.

2, By giving you ſome Remedies to remove it.

1. The Grounds of this difficulty ſeems to me to conſiſt in Pleaſure, for pleaſure knows not the bounds of neceſſity, neither doth Luſt know where Neceſſity ends, for if you mind it, you ſhal find.

Firſt, That appetite is many times prolonged far beyond the ſatisfaction of hunger or thirſt, ſo that three or four times ſo much as would ſuffice Nature is thruſt into the body by liquoriſhneſs.

Secondly, Appetite many times proceeds from the apprehenſion of the fancy; fancy conceives meats to be delightful and pleaſant, and Appetite follows that, when Reaſon it ſelf teſtifies it to be hurtful.

2. I ſhal give you ſome Remedies or Rules whereby you may find out the fit meaſure of meat and drink, and they are theſe.

Firſt, If you take ſo much food at a time (be it meat

or drink it matters not) as makes you unfit for ſtudy, or other duties of the mind, then it is apparent you have exceeded the due meaſure, for it is very clear, that all the offence that proceeds to the Brain by way of Food ariſeth from the abundance of vapors which are ſent up from the Stomach to the Head, which either would not be at all, or elſe would be pure, if you had not either eat or drunk too much.

Secondly, If you find a dulneſs, heavineſs, and wearineſs after Food, or a proneneſs to ſleep ſo ſoon as you have eaten, be ſure you have taken too much; for meat and drink ought to refreſh the Body, and make it cheerful, and not to oppreſs it, and make it dul.

Thirdly, Avoid al ſorts of Food by which you afterwards find prejudice: though they delight your pallat never ſo much when you eat them, for that which pleaſeth the Pallat doth not alwaies pleaſe the Liver, and if they agree not with the Liver, they cauſe crudities, cloudineſs, and diſſineſs of the Brain, wind, diſtillation upon the Lunges, &c.

Fourthly, I ſhal only give you one Caution more, and that is this, Subſtract from your exceſs in dyet by little and little, for *Nature abhors all ſudden changes, though they be from bad to good*; as ill Cuſtom got poſſeſſion over Nature by degrees, ſo let it be outed by degrees.

3. Come we now to the laſt Conſideration, in which we ſhal endeavor to prove, that intemperancy in Dyet in the Parents cauſeth the death of many of their Children in their Infancy, even before any direction in their Nativities comes to cut them off: That we ſhal endeavor to do thus:

Firſt, If it cauſe corruption in the blood and ſeed of the Parents, it muſt needs haſten the diſſolution of the Children; the firſt of which we ſhal prove thus: Almoſt

moſt all Diſeaſes have their original from repletion, *viz.* Taking more Meat and Drink than Nature requires, or the Stomach can wel digeſt, as is excellently wel laied down by the wiſe man, *Eccleſiaſticus*, 37. 29, 30, 31. *Be not unſatiable in any dainty thing, nor too greedy upon meats; for exceſs of meat bringeth ſickneſs, and ſurfeiting will turn into choller: By ſurfeting hath many periſhed, but he that taketh heed prolongeth his life.*

Secondly, Conſider that al crudities are nothing but an imperfect concoction of Food, for when the ſtomach receives more food than it can digeſt, the Chyle made of ſuch meat muſt needs be crude, becauſe the ſtomach maketh a corruption inſtead of a concoction: Then conſider.

Thirdly, The Liver cannot turn bad Chyle into good Blood, neither can the Teſticles convert bad blood into good ſeed, becauſe the ſecond concoction cannot amend the faults committed in the firſt, nor yet can the third amend the faults committed in the ſecond: hence you ſee that it comes to paſs that men and women give the occaſion of the death of their Children before they are begotten.

Fourthly, On the contrary, for contraries mightily illuſtrate one another; from a temperate Diet is good Chyle cauſed, ſuch as is agreeable to Nature, from good Chyle is good Blood bred, and from good Blood good Seed, and from good Seed ſtrong Children, luſty, and healthful, which according to the Principles of Nature are ſubject to live. And ſo much for this Chapter.

Cap.

Chap. 2. *Of Exercise of Body.*

THat ever God ordained men or Women should live idly, I never yet read nor heard; and *Licurgus*, that famous *Spartan* Commander, being asked the reason why he forced yong Virgins to Labor, answered very wisely and discreetly, That thereby clensing their Bodies of evil Excrements they might bring forth lusty Children when they were married; a prudent Speech, well-beseeming the man that uttered it, and very fit to be practiced in every Common-wealth.

But that I may shew how the exercise of the Body of the Parent conduceth to the life of the Child, consider.

1. It stirs up Natural heat in them; there is as much difference between a mans Body when Natural heat is stirred up, & when it is not stirred up, as there is between the Earth in Winter and in Summer, when the *Sun* stirs up Natural heat in the Elements, the Earth rejoyceth and brings forth its increase, when the *Sun* departs, and by his distance cannot stir up natural heat, then the Earth is dismantled of the beauty which the Spring bestowed upon her, and mourns like the Trees in *October*: even so in the Body of Man, if natural heat be stirred up by moderate exercise, it wil be active and capable of concocting pure and good Seed for the Generation of Man, which it cannot do, so long as it lies sculking in his own Center, the *Microcosmical Sun*.

2. Moderate exercise equally distributes the Spirits throughout the Body, and if so, then of necessity they must needs be equally distributed in the Seed; those that have studied *Natural Physosophy*, know wel enough, that it is the unequal distribution of the Elements which causeth the death of all things, and the more they are unequally distributed in a thing, the faster its dissolution hastens, so that you may rest assuredly confident of the truth

uth of this, That the more equally your ſpirits are di-ributed in your bodies, the more equally wil they be ſtributed in your ſeed; and by conſequence, ſo much more probable are your Children to live.

3. Moderate Exerciſe by opening the Pores, cleanſeth blood of thoſe fuliginous or ſwotty vapours which u-lly offend it: and this is the reaſon Sweating is ſuch a od remedy in Feavers. Now then, if the Blood be clen-d of what offends it, or corrupts it before it be ſent wn to the Teſticles to be concocted into ſeed, the chil-en bred of this purified Seed, muſt needs be ſtronger, d by conſequence more ſubject to live.

Thus you ſee what Reaſon ſaith to the point, viz. That oderate Exerciſe of the Parents, conduceth much to the ives of the Children. I ſhal cal up my other Brother, . Dr. *Experience*, to teſtifie the truth of this.

You ſee, nay, you cannot but ſee, unleſs you are wil-ly blind, That poor People, ſuch as work hard, and e hard, and are ſeldom idle, have more Children, and oſe ſtronger and luſtier of Body, and uſually longer li-d than ſuch as live idley, and fare deliciouſly; tel me e, What becoms of al our Citizens Children, there ing ſcarce ſo many of them to be found now, as may proved have been born in half a years time? I am nfident not ſo many of them are now to be found of ven years of age: They that wil be wiſe, let them wiſe.

AND thus much for my Firſt Book, *which contains the Anatomy of the Parts dedicated to the* Pro-ation of Man, *or at leaſt of ſo many of them as may ve for a Ground-work to the following* Diſcourſe; d this needs no guide, *as being it ſelf the guide and Ba-to the whole Work.*

Book II.

Of the Formation of the Child in the Womb.

Procœmium.

I Would willingly have omitted here the proud conceits of the learned Rabbies of our Age, to wit, That no Creature is Rational but Man (as intending to write of it hereafter in another Treatise) whereas indeed there is no natural wisdom which Man hath found out by his long study, but the same is naturally to be found in the Creatures taken *in Sensu Conjunctio*, nay and far excelling man, nay, the best of men breathing when they have spent their time, and tired their brains in study; it's possible a few Creatures (as Horses and Oxen, and Asses, and the like) which Man hath brought in slavery, may not be so Rational as their Masters; A Bird that hath been brought up in a Cage, will fly into the

An Explication of the Figures,
Child in the Womb, fro

The Second of the Figures in this Braſs
womb, according to the Opinion

FIG. I.

AA *The Deputie-Kidneys, or Vice-kidneyes, called in Latine* Renes Succenturiati.

BB *The True Kidneyes, as yet diſtinguiſhed by divers Kernels; but ill expreſſed in point of Scituation, by the Gravers miſtake.*

C *The great Arteria; from which branches go to the Kidneys, and* Capſula, *or Caſes.*

D *The Vena Cava; from whence ſpring the Emulgents, and the ſmal twigs of the* Capſula, *or Caſes.*

FIG. II.

Shews the Scituation of a Child in the womb, howbeit in ſome it differs.

A *The Head bending forward, ſo as the Noſe may be hid between the Knees.*

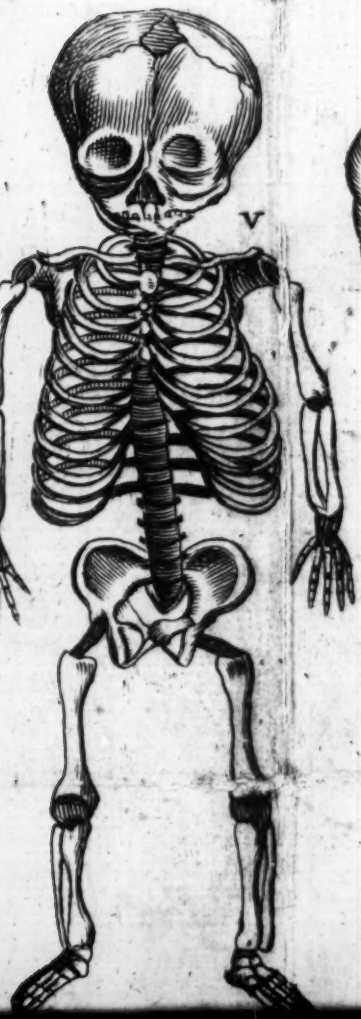
BB *The Buttoks, to which the Heeles are cloſe-ſet.*

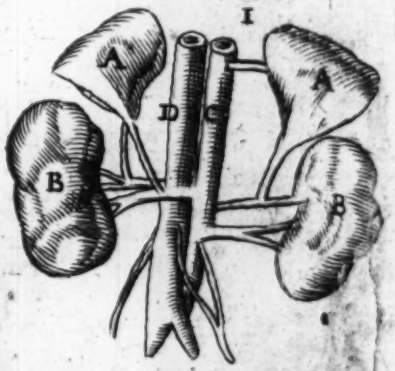
CC *The Arms.*

D *The Band or Rope carried along by the Neck, and bended back upon the forehead, and continued with the* Placenta, *expreſſed in the following Figure, at*

es, ſhewing the difference of the Parts of a
from thoſe in a Perſon of Yeers.

raſs plate, ſhew the form the Child lies in, in the
inion of Hippocrates, *and* Bartholinus.





Shews the Situation of a Child in the womb, howbeit in some it differs.

A *The Head bending forward, so as the Nose may be hid between the Knees.*

BB *The Buttoks, to which the Heeles are close set.*

CC *The Arms.*

D *The Band or Rope carried along by the Neck, and bended back upon the forehead, and continued with the* Placenta, *expressed in the following Figure, at the letter* D.

FIG. III.

AAA *The Membrane* Chorion, *divided.*

BB *The* Amnios *Membrane, as yet covering the Band.*

CC *The inner concave part of the* Placenta, *or Womb-Cake, which lies next the Infant with twigs of the Vessels.*

D *A portion of the Band or twisted Rope.*

FIG. IV.

Expresses the outside of the Womb-Cake, which cleaves to the Womb with (EEEE) *the Clefts and Chinks therein, which varie in respect of number, and depth.*

FIG. V.

The Sceleton of a Child as it is in the Mothers Womb; which in very many particulars, differs from that of a grown person, as is apparent.

III

IIII

The Form the Child lies in, in the
Opinion of *Spige*

This Table ſhews the Infant naked
nicles, both Proper and C

AA *The portions of the* Chorion *diſſected and removed from their proper place.*

B *A portion of the* Amnios.

CC *The* Membrane *of the VVomb diſſected.*

DD *The* Placenta *being a certain fleſhy ſubſtance indued with very many Veſſels, by which the Infant receives its Nouriſhment.*

E *The Varication of the* Veſſels *which make up the* Navel-ſtring.

FF *The* Navel-ſtring, *by which, the Umbilicar* Veſſels *are carried from the* Placenta *to the* Navel.

GG *The Infant as it lieth*

he Womb, according to the,
pigelius.

ked and disrobed of all its Tu-
nd Common.

certain fleshy substance indued with very many Vessels, by which the Infant receives its Nourishment.

E *The Varication of the Vessels which make up the Navel-string.*

FF *The Navel-string, by which, the Umbilicar Vessels are carried from the* Placenta *to the Navel.*

GG *The Infant as it lieth perfect in the Womb, neer the time of Travel.*

H *The Insertion of the Umbilicar Vessels into the Navel of the Infant.*

e Enlarged.

the Cage again, though you take him out and set him on the further side of a Table; but a Bird that was brought up in the Woods, and so knows what liberty is, if you shut him in a Cage, he wil go neer to die for madness. The reason is, Because the first knows not what liberty is: but by bondage, is in a sort deprived of reason. Did not the wisest of men say, Oppression wil make a wise man mad? And is Madness ought else but a deprivation of Reason? We cannot know, Whether Creatures at liberty have any Religion or Knowledg of God, or not; we may guess from *Psal.* 104. if we do but mark what we reade, that they have: however this is certain, They never went together by the ears about it as we have done; but as for an absolute Common-wealth, take it as a Free-State, or Monarchical, Man comes as far short of the wisdom of the Creatures, as I do of the wisdom of *Solomon*.

1. Take such of the Creatures as hold a Free-State, and if *Agur* may be beleeved, such are *Locusts*: *The Locusts have no King, yet go they forth in Bands*: They have no King, therefore a Free-State; they go out in Bands, therefore have they Government. The word [*Band*] signifies Government, as wel as Number; for Souldiers ungoverned, wil sooner make a Rout than a Regiment.

2. Take another Monarchical State, and they are *Bees*: read but *Butler his Book of Bees*, written altogether from Experience, and you shal see what an admirable Martial Common-wealth they keep, how patient in private wrongs; for if you abuse a Bee in the fields, she wil not sting you if she can possibly get away without: yet do but affront them at home, then the wrong is publick, then if you would save your self, you must run for it.

The truth is, no Monarchy of men throughout the whol Universe was ever comparable to them, and yet they never read *Ethicks* and are utterly unacquainted with *Machiavil*-

chiavelianism, whereas Man for all his Reason he brags so much of, and all his Reading and Learning, could never frame such a Monarchy; but may, nay hath undone it self even by Civil Wars (the worst of all other) witness the *Grecian* and *Roman* Monarchies, that I may not speak one word of *England*.

The very truth is, Man hath far more Pride than other Creatures, (the Lord keep me from such Reason) who having torn a little knowledg from one Creature, and a little from another, and by comparing what one Creature doth, with what another doth, haveing a few of them bred up in subjection and slavery, that they can have no Commerce one with another, unless it be to pity one another in their slavery (for 'tis palpable that Birds and Beasts understand one anothers Language, though we understand but little of theirs, the *Cucko* excepted) so that for want of liberty they cannot come to the knowledg of their own state: And then Man vapors, That he is the only Rational Creature upon the Earth. Oh abominable Pride!

I was something the larger upon this Subject, because the knowledg of it is one means to move men to look up to Jesus Christ, and expect his Spirit, and to long after an Union with God through Him, when they do but see what miserable Creatures Sin hath made them: Besides, hereby a man may sooner come to the knowledg of himself, which is the greatest of al Earthly knowledges.

I come now in the mtter, which is, How proud, though miserable, man is formed in the Womb.

THis matter being of great importance not only in *Physick*, but also in *Physosophy*; I shal be as methodical in it as I can, therefore shal Treat of it in a double way,

1. *Physically*

{ 1 *Physically,*
{ 2 *Astrologically.*

And let each stand in a *Section* by its self.

Sect. 1.

The Physical way of formation of the Child in the Womb.

THat this may be orderly done, (for al things look best when they are in order, because God is the God of order) I shal note,

1. *The proper Parts of the Child.*
2. *The formation of the Child, and its scituation in the Womb.*
3. *Answer some needful Questions.*

And let each of these also make the complement of one Chapter.

Chap. 1.

Of the Parts proper to the Child in the Womb.

I Call those parts proper to the Child in the Womb only, which help either to nourish it there, or to cloath

or

or defend it there; and are either cast away, or are of n use, unless perhaps *Physical* or *Medicinal*, it being bor

These I shal devide into parts:

1. *The Umbilicars, or Navel-Vessels.*
2. *The Secundine.*

The first serves for its internal use: The second f its external. The first nourisheth it; the second cloat it, and defends it from wrongs.

Of the Umbilicars, or Navel-Vessels

THey are in number Four: One Vein, Two Art ries, and that Vessel which is called *Urachos*; of which a-part.

1. The Vein is the nourisher of the Infant even fro the beginning of the conception, to the time of Deliver till it breath the air, and concoct its food as we do.

It ariseth from the Liver of the Child, and when hath passed the Navel it is divided into two parts, an these two are again divided, and sub-divided; the bra ches being upheld by the Skin called *Chorion*, (of whic more anon) and are joyned to the veins of the Mothe Womb, from whence they have their blood, for the nou rishment of the Child.

2. The Arteries are two, one on each side, which pro ceed from the Iliack Branches of the great Artery of th Mother, by these is the vital bloud carried to the Chil being ready concocted by the Mother.

3. A Nervous or Sinewy Production is led from th bottom of the Bladder of the Infant to the Navel, an this is called *Urachos*, and its use (as the word signifie for we must use Greek words else how should we kee people in ignorance) is to convey the Urin of the Infa from the Bladder to the *Allantois*.

I confes

I confeſs various are the Opinions of Anatomiſts concerning this, ſome denying any ſuch thing to be in the delivery of Women, but only in Beaſts; ſome ſhew their ignorance, others their skil in the Art of diſputation, and ſome few their Experience, which I ſhal quote.

Bartholomew Carbolius, a Chyrurgion, and the ordinary Diſſector of the Anatomies to the Colledg of Phyſitians at *Mompeleor* in *France*, records an Hiſtory of a Maid, whoſe Water being a long time ſtopped, did at laſt iſſue out through her Navel.

Johannes Fernelius, Pathol. Chap. 13. records the like of a Man of thirty years of age, who having a ſtoppage in the neck of his Bladder, his Urine iſſued out at his navel many months together, and that without any prejudice at all to his health, which he aſcribes to the ill-tying of his Navel, whereby the *urachos* was not well dried.

Volchier Coiter quotes ſuch another, in a Maid of 34. years of age, at *Norimberg* in *Germany*; I confeſs theſe are but ſeldom, yet hereby may be proved ſuch a thing as an *urachos* in Men.

Theſe Four Veſſels, to wit, one Vein, two Arteries, and the *Urachos*, do joyn neer to the Navel, and are united by a Skin which they have from *Chorion*, and ſo become like a Gut or Rope, and are altogether void of ſence, and this is that, Women call the Navel-ſtring: Women may if they pleaſe, when they have cut it off, take the pains to open it, and ſee for their own content, and thoſe about them, that what I have written here is the truth.

Theſe Veſſels are thus joyned together, that ſo they might neither be broken, being ſevered, nor entangled together; theſe when the Infant is born, are of no uſe more only to make up the Ligament which ſtops the hole of the Navel; and ſome other Phyſical uſes which I may happen to touch upon before the end.

Of

Of the Secundine.

THe Greeks cal this τὰ ἐπίτρεχα, and τὰ ὕστερα, the Latins imitating them cal them *Secundas*, *Secundinas*, and our Women, the Secundine, After-birth and after-burden.

They are in number held to be *Four*, which here I shall only describe and shew their use, and let the forming of them alone, til I come to the next Chapter.

1. The first is that which is called *Placenta*, a kind of Latin word given to a Sugar-cake, because it resembles the forme of such a Cake, it is knit both to the Navel, and to the *Chorion*, and makes up the greatest part of the Secundine, or After-birth.

The flesh of it is like that of the Milt or Spleen, soft, red, and tending something to blackness, and hath very many small Veins and Arteries in it; and certainly the chief use of it, is, for the firmer containing the Child in the Womb.

2. Of the *Chorion*: This *Columbus* denies to be a skin, you see acute men may be mistaken; and if so, what an ill-favored Master TRADITION is, whereas it is most certain that the *Chorion* and *Amnion* involve the Child round, both above, and beneath, and on both sides; but *Allantois* doth not so: This skin *Hippocrates* common in his Book of the Diseases of Women, calls the Secundine, or at least gives this particular name to the Secundine in general, (whereas *Columbus* mistook this for the *Placenta*) It is a skin thick and white, garnished with very many smal Veins and Arteries ending in the *Placenta*, very light and slippery.

Its use is not only to cover the Child round about, but also to receive and safely bind up the Roots, and the

Veins

Veins, and Arteries, or Navel-veſſels before deſcribed.

3. Of the *Allantois*; This ſome denies to be found in the body of Man; and truly, thoſe that prove it to be there, prove it more by Reaſon, than Experience. If I had had ſo many Children in *Holland*, as I have had in *England*, I could have better certified you of the truth of it; for in *Holland* all men are preſent at their Wives Labours; they are Delivered upon their Husbands-laps, and not upon a Stool. *Galen* ſaid there was ſuch a thing in Women as wel as in Beaſts, and the greateſt part of our latter Writers have been no better than *Galen's* apes, and yet *Galen* never ſaw Man, nor Woman Anatomiz'd: However, if it be, good Women may find it if they look for it, it is (they ſay) white, and ſoft, and exceeding thin, and juſt under the *Placenta*, where it's knit to the *Urachos*, from which it receives the Urin, and its office is, to keep it ſeparated from the Sweat, that the ſaltneſs of it may not offend the tender skin of the Child.

4. The laſt covering of the Child yet remains, which is called *Amnios*, it is white, ſoft, thin, and tranſparent, nouriſhed by ſome very ſmal Veins and Arteries.

Its uſe is not only to enwrap the Child round, but alſo to retain the ſweat of the Child, the uſe of which ſweat, I ſhal happily touch upon hereafter.

And thus much for the firſt Chapter, *viz.* The Parts proper to the Child.

Chap. 2.

The formation of the Child in the womb

HAving ſpoken of the proper Parts of the Child, we come next to ſpeak of its Formation, but before I begin this, give me leave to Premiſe, That this is the difficulteſt

ficultest piece of work in the whole Book, nay in t
whole study of Anatomy, because such Anatomies a
hard to be gotten, most Women that lie on their de
beds when they are with Child, miscarry before they di
if not al: besides *Galen* never saw a Woman Anatom
zed in his life-time, as I shal prove by and by (and y
our Anatomists follow him as a little God-a-mighty
and his *ipse dixit* serves the turn, and so the blind lea
ing the blind, you know what wil become of them both
Columbus is the most rational in this point that I know
the rest, some follow *Galen*, some *Vessalius*, some the
Fancies, and some quibble about it. My self saw on
Woman opened that died in Child-bed, not delivered
and that is more by one than most of our *Dons* have see
yet are they as confident as *Æsops* Crow was, that he w
an Eagle, but he was made a mocking-stock to the Bo
for his labor; and so wil they be shortly for their fooli
Model of Physick, that I may give it no worse name.

And then Secondly, I hope you wil give me leave t
be a little Critical, for there is need enough if you kne
but so much as I: If I commit any faillings, they are un
known to me: let the honesty of my intentions defa
them with a *deleator*.

Now to the Busiurß.

1. The Testicles or Stones of a Woman are for gene
ration of Seed, where many times (if th
Womens Testicls why. Doctors and Chyrurgions were not hig
base, and denied you admittance) you migh
see it in an Anatomy, white, thick, an
wel concocted.

2. In the act of Copulation, the Woman spends he
Seed aswel as the Man, and both are united to make th
Conception.

3. The reason why sometimes a Male is Conceive
sometimes a Female; is, The strength of the Seed; so

Why sometimes a Boy is conceived and sometimes a Girl.

if the Mans Seed be strongest, a Male is conceived; if the Womans, a Female. The greater light obscures the lesser by the same rule; and that's the reason weakly men get most Girls, if they get any Children at all.

Difference between Nature & Appetite.

This shews a manifest difference between Nature and Appetite: Nature strives to beget its like, Men to beget Men, Women to beget Women; but for Men to desire Girls, and Women Boys; is Appetite, not Nature; And yet you see the wisdom of most men and women that desire to pleasure Appetite and not Nature, and so plainly make themselves slaves to their own sence; Experience shews us, that Girls of a year old fancy men more than women, and Boys of the same age the contrary: If the Horse and Mare trot, it were a wonder if the Foal should amble: And yet you see also where *Nature* is strong it wil vanquish *Appetite*, do it the worst it can.

4. The Seed of both Sexes being united, the Womb instantly shuts up, partly to hinder the extramission or passing out of the Seed, partly to cherish the Seed by its inbred heat, the better to provoke it to action; and that's the reason Womens bellies are so lank at their first Conception: then instantly *Nature* goes to work.

1. You must consider that the first thing which is operative in the Conception is the Spirit, whereof the Seed is ful; this Spirit *Nature* quickneth by the heat of the Womb, and stirs it up to action.

2. The Seed though it seem to be but one mass, yet indeed it consists of very different parts, of which, some are pure, some are impure; the internal spirit therefore severeth those parts, those that are thick, cold, and clammy, from those that are pure and more noble; these are

east to the outside, and with these is the Seed circled round, and of these are the Membranes made, in which the pure Seed is wrapped round, and defended from cold and other accidents, and kept close together, that so it may operate the better.

3. You may more than guess at the truth of this, if you do but consider the growth of trees which is a very familiar example (though heeded by few) for if you do but note it,

1. The cold of Winter congeals and putrifies the vital spirit in the tree, which is again resolved in the spring by the heat of the *Sun*.

2. By this, *Nature* opens the pores of the tree, and distills drops alwaies seperating the pure from the impure; of the pure it makes flowers, of the impure, leaves, and of the gross, bark.

But to return again to our purpose.

1. The first thing that is formed is, the skin *Amnios*, then next the *Chorion*, and they enwrap the seed round as a curtain. To let the idle *Idea's* of *Arantius* his brain alone (who was of another opinion) as not worthy of an Answer.

2. Very speedily after this (and yet this is done in a very short time) lest the Seed thus shut up should corrupt, or (which is more proper) that it might not lie idle (for God and Nature hate idleness) is the Navel-Vein bred, which pierceth those skins being yet very tender, and carries a drop of blood from the Veins of the Mothers Womb to the Seed, of which drop, is formed the Liver, from which Liver, is soon bred the *Vena Cava*, or chief Vein, from which all the rest of the veins that nourish the Body spring, and now hath the Seed something to nourish it, whilst it performs the rest of its work, and also blood administred to every part of it to form the flesh.

And now tell me, I pray you, if this be not better Reason, than to hold al the Members are formed together, as many contend ſtoutly for, and they no *ſmal fools* neither; or if you like Tradition better than Reaſon, wil not rob you of it; You may take it, and walk a fool in the Horſe-fair with it, for I aſſure you, he that builds his faith upon Tradition all day, may ſit down in the chimny-corner at night and ſcratch his head with a pair of fools nails.

And I pray tell me, if it be not learned Divinity which you ſhal ſometimes hear taught in a Pulpit for Orthodox, *That the Heart lives firſt, and dies laſt*, when the Liver lives before the Heart is formed?

I weigh not a ruſh the nice definition of *Ariſtotle*, and the *Peripateticks*, nor of all the fools that dance after their Pipes; how that firſt a man lives the life of a Plant, then of a Beaſt, and after that of a Man: They know that the life of a Plant is as much as doth a Hobby-horſe, and but little more; 'Tis the communication of the God head to a Plant that makes it grow, though not in ſuch a ſpiritual way, as He communicates Himſelf to Beleevers by the Perſon of Jeſus Chriſt.

Præſentem monſtrat quælibet Herba Deum.

Every graſs ſhews God is preſent with it, &'tis the withdrawing of God that makes it wither; this is that they have no skill in: if they can get mony, they have gotten their deſire. Let them tell me the reaſon of the antipathy between the Herbs, *Rue*, and *Bazil*, that one wil not grow neer another, and yet both Garden Herbs; but what do I talk to a learned Colledg of Phyſitians of Magnetick vertues, talk to them how they ſhal raiſe their fees from ten ſhillings to twenty.

I proceed.

3. This Vein being formed, the Navel-Arteries are ſoon after formed, then the great Artery, of which all

the other are but branches, and then the Heart, and
according to *Columbus*, all the Arteries are formed b
ore the Heart, and good reason too, for I told you b
fore that the Body was quickned by the Arteries, and th
the Navel-Arteries were bred from the Arteries of t
Mother, good reason then that they should be form
next, to give the seed vital blood for the forming a
quickning of the Body; since now the Liver hath fin
them with blood as matter to build up this frail house
flesh withal.

4. Then next of all, the Liver furnisheth them wi
Blood to form the Heart, for the Arteries are made
Seed, but the Heart, as also all Flesh, of Blood.

5. After this the Brain is formed, then the Nerves
give sence and motion to the Infant.

Here *Aristotle* and the *Peripateticks* are
Aristotles hundred miles from the truth, Judg if th
foolery. do not make a saving voyage that will ne
have the Heart formed first, and that the most noble p
of the Body, whereas the Brain is a more noble part
being the seat of Reason, and it must be also the fou
tain of Blood: and many other falsities, which I h
heard Ministers deliver in a Pulpit as confidently as h
will eat Acorns: Are such Ministers of God, I pr
or of *Aristotle*?

6. If you ask me, which of the Bones be formed fi
I answer, the *Vertebræ* and Skull, of the order of f
ming the rest, as also of forming the Flesh, I am ign
rant, *Aristotle* was of Opinion the *Vertebræ* were
formed of all the Bones, and there the man hit the n
ar head.

CHAP. 3.

An Answer to some needful Questions about the formation of the Child in the Womb.

IN Answering these, *I shal anger some, and some I shall teach; I shall please others, and not displease my self.*

Many, and large, have the Disputes of the Ancient, and Modern Writers been about trifles in this case, which I shal willingly pass by, As

1. Whether the Seed be the Efficient Cause of our Formation, or not.
2. Whether Women have Seed, or not. And,
3. Whether it act in Forming as well as the Seed of Man.
4. Whether all the Members be formed together.
5. Whether the Heart live first.
6. Whether Seed flow from all parts of the Body.
7. Whether Seed of both Sexes must be presently mixed, or not.
8. Whether the active power of forming lie in the Womb, or not.

With these and many other the like frivolous Discourses have Authors (for want of better imployment) blotted a Cart load of Paper with, and spent that precious time in such needless Disputes which might have been better imployed for the good of their Brethren. Only some needful Questions here are to be Answered, which I shal perform as briefly and plainly as I can.

The first is this,

The form of the Child lies in the Womb.

"What is the Form the Child lies in, in the "Womb? In what fashion doth it lie "there?

About this, Authors cannot agree, not two of them in ten are of one opinion. You see what a woful Maste *TRADITION* is, and what a miserable thing it in *Physick* as well as *Divinity*, to pin ones faith upo another mans sleeve, be he never so Learned.

I shal give you first *Hippocrates* his Judgment Then *Columbus*, And last of all, a Figure o of *Spigelius*.

According to Hippocrates. *Hippocrates* in his Treatise, *De Natu Pueri*, affirms, the *Child* as he is placed i the Womb to have his Hands at his Kne and his Head bent down towards his Fe so that he lies round together, his Hands upon both h Knees, and his Face between them, so that each Eye to cheth each Thumb, and his Nose betwixt his Kne Of this Opinion also was *Bartholinus* the yonger.

Columbus. *Columbus* holds, That the Figure of th *Child* is round in the Womb, the right Ar bowed, the Fingers thereof under the Ea and above the Neck, the Head bowed down, so that th Chin toucheth the Breast, the left Arm bowed abo both Breast and Face, and the left Arm is propped up b the bending of the right Elbow, the Legs are lifted up wards, the right of which is so lifted up, that the Thi toucheth the Belly, the Knee the Navel, the Heel tou cheth the left Buttock, and the Foot is turned back an covereth the Secrets, the left Thigh toucheth the Belly and the Leg is lifted up to the Breast, the Back lies ou ward.

Spigelius. Lastly, I here insert you the Figure take out of *Spigelius*, who quotes it but of a Chi prepared for the Birth, or when the Birth near 5 and as far as I remember, that which I saw w like this.

Insert the Figure here.

My second Queſtion is, *How the Child is nouriſhed in the womb.*

Authors differ as much about this: I ſhal quote ſome of them, that none ſhould think I am critical without a cauſe againſt Antiquity, which our Nation, for want of more wit, have accounted Venerable.

How nouriſhed in the Womb.

Alcmæon thought the Infant drew in his Nouriſhment by his whol Body; becauſe it is rare and ſpongy, as a ſponge ſucks in water on every ſide; and ſo he thought it ſucked Blood, not only from the Mothers Veins, but alſo from her Womb.

Democrates and *Epicurus*, recorded by *Plutarch*, held, That the Child ſucked in its Nouriſhment at its mouth.

And alſo *Hippocrates*, *Lib. de Principiis*, affirms, That the Child ſucked both Nouriſhment and Breath by its mouth from the Mother when ſhe breathed, (though in other Treatiſes he ſeems to deny it) yet there he brings two Reaſons for it: 1. Becauſe it ſucks ſo ſoon as 'tis born, therefore it muſt needs have learned before. 2. Becauſe there are Excrements found in the Guts of it ſo ſoon as 'tis born.

To the firſt I anſwer thus, It learns to ſuck by *Natural Inſtinct*. Take a yong Cat that never ſaw her Dam catch a Mouſe, yet wil ſhe catch Mice ſo ſoon as ſhe is able; Muſt ſhe needs therefore ſuck Mice from her Dam when ſhe was in her Belly? And yet this Argument of *Hippocrates* wil ſerve for ſuch a Prieſt as denies any ſuch thing as *Natural Inſtinct* (of which I know ſome) to teach in the Pulpit for Authentick.

To his Second Reaſon, I anſwer thus, That theſe are not Excrements of the firſt concoction; and that I prove, becauſe they ſtink not, but are the thickeſt Blood conveyed from the Veſſels of the Spleen to the Guts, and there dried into that form.

All these being as far off from the truth as *Dover* is from the *Lizard Point*: We must find out a new way for the Childs nouriſhment, and the truth is, all Modern Writers agree, The Child receives its nouriſhment by its Navell, but what the Natural nouriſhment of the Child is, that they also keep an old pother about, and defend and prove about like Lawyers and all to no purpoſe in the World.

Ariſtotle and the *Peripateticks*, and *Magirus* from them; held it to be nouriſhed in the Womb by the Womans Menſtruis.

Others, as *Collumella*, *Pliny*, *Columbus*, and *Fernelius* they deny the Child to be nouriſhed by Menſtruous Blood, and their Reaſons are Becauſe it is impure, and this impurity they prove, becauſe it kils tender Herbs, makes Trees barren, and Dogs mad, and hurts the Women themſelves, many waies cauſing paine, ſwelling, Vomiting, loſs of Appetite, vertigo, the fits of the mother, and other ſharp and cruel Diſeaſes of the Womb, and therefore being thus evil, they are not fit nouriſhment for the Child. A very learned Diſpute for a couple of Boyes of ſeven years old apiece to decide. For,

1. This Blood which a Woman avoideth once a month is not ſo bad as they make it to be, nay, ſimply in it ſelf conſidered, not bad at all, but very good, for if the Womans Body be in good temper, her Blood muſt needs be good, and the reaſon why ſhe avoides it, is, Becauſe it offends in quantity, not becauſe it offends in quality, but if the Womans Body be vicious, the Blood which remains in, is vicious, as well as what is caſt out.

2. It is not ſimply the Menſtruis which produceth thoſe dangerous effects they talk of, but the Menſtruis ſtopped beyond their due time, and by ſtoppage corrupted, and by corruption are theſe ill effects they talk of proceed, and this is a better argument to prove them very

good

good blood than very bad, for the best of things when corupted prove the worst. But,

3. What need all this quoil have been? We all know that it is called [Menstruis] because it is cast out monthly; and we know that Women have them not greatest part of the time they go with Child, nor most Women when they give suck, and if the Child be not nourished with the same Blood, in the one and it converted into Milk in the other, What becomes of it? It seems then all this cavelling is rather about the word [Menstruis] or about the blood retained above a month before Conception, than about any material thing in the business: but I have done.

I come now to the Answer of the Question, and yet let me tell you first of another of *Hippocrates* his absurdities *viz.* That the latter time of the remaning of the Child in the Womb after it is quick, it is nourished partly by the Mothers Milk, you may find it in his Book *De Natura pueri.* It deserves not an Answer, being just as probable as that a Milstone can swim.

The truth is, the Child is nourished in the Womb by very pure blood, conveyed into the liver by the Navel-Vein, which is a branch of the *Vena Porta*, or Gate-Vein, and passeth to the small Veins of the Liver here this Blood is more purified, and the thicker and rawer part of it is conveyed to the Spleen, and Kidneys, the thick Excrements of it to the Guts, which is that Excrement found there so soon as they are born: The purer part of it is conveyed to the *Vena Cava* or hollow Vein and by it distributed throughout the Body by the smal Veins which like smal Rivulets pass to every part of it This Blood is accompanied with a certain watry substance, as all blood is the better to convey it through those small passages it is to run in, which, as in men is breathed out by sweating, and contained in the *omnios*

as

as I told you before. I have done with this Queſtion, after I have ſhewed you that there is a certain watry ſubſtance in what blood is ſent to the Kidneys, and from the Kidneys is this ſent by the *ureteris* to the Bladder; neither doth an Infant avoid his Urine by his Privities, but it is conveyed to the *Allantois* by the *urachos*, (which I deſcribed before) which is long and bloodleſs, and paſſeth from the bottom of the Bladder to the *Allantois*, neither hath it any Muſcle belonging unto it, ſeeing no time is unſeaſonable to the Infant in the Womb to avoid its Water; whereas we have Muſcles at the root of the Yard, to ſtop, and open, that we might follow our buſineſs, and not alwaies be piſſing.

And thus you have,

1. In what form the Child lies.
2. How it is nouriſhed in the Womb.

Sect. 2.

The Formation of the Child in the Womb, Aſtrologically handled.

1. IT cannot be denied, but that the Stars and Elements have a mutual ſympathy one with another, becauſe they are produced out of one and the ſame *Chaos*.

2. That *Elementary* Bodies are in ſubjection to the *Cœleſtial*, becauſe *Obedience is only to be found in the Elementary World*.

3. Tab

3. That there muſt needs be *Microcoſmical Stars* in the Body of Man, becauſe he is an exact Epitome of the Creation.

4. That this *Microcoſmical Sun*, *Moon*, and *Stars*, muſt be Active, and the Elementary part of the Body of Man Paſſive appears; Becauſe the *Cœleſtial* Bodies are not changed, but remain the very ſame; now they were at the Creation but *Elementary* Bodies, alwaies increaſe or decreaſe, and never ſtand at a ſtay; hence then it wil come to paſs, which all (unleſs Cavellers) will confeſs that as the *Cœleſtial* Bodies in the *Macrocoſm* induce the form, and the *Elementary* World ſubminiſters Matter for this Form, ſo alſo they muſt of neceſſity do in the *Microcoſm*.

5. To preſent this more cleerly before your Eyes as a Truth, take notice, that the Womb of a Woman is under *Scorpio*, for under *Virgo* it cannot be, becauſe *Virgo* is a barren Sign; and here by the way, That few or no Writers that ever yet I could reade, could give any Reaſon why *Scorpio* is a fruitful Sign; they tel you a long tale of a tub concerning the reſt of the Signs, as that *Leo* is a barren Sign, becauſe Lyons ſeldom bring forth yong; but why ſhould not *Taurus* be a barren Sign? for Bulls never bring forth yong; and *Aries* is not fruitful, becauſe it is the Houſe of *Mars*, and why then ſhould *Scorpio*, which is the Houſe of *Mars* alſo? The truth is (to let the fictions of Authors paſs) *Scorpio* is a fruitful Sign, becauſe it rules the Womb; and *Cancer* and *Piſces* are fruitful, becauſe they are of the ſame triplicity: But to proceed.

That every Planet hath influence in the Generation of Man, appears by this Table.

The

The Table is this.

	♄	♃	♂	☉	♀	☿	☽
♈	♋ ♊	♌ ♉	♈ ♍	♐	♓ ♎	♒ ♏	♑
♉	♌ ♋	♍ ♊	♉ ♎	♑	♈ ♏	♓ ♐	♒
♊	♍ ♌	♎ ♋	♊ ♏	♒	♉ ♐	♈ ♑	♓
♋	♎ ♍	♏ ♌	♋ ♐	♓	♊ ♑	♉ ♒	♈
♌	♏ ♎	♐ ♍	♌ ♑	♈	♋ ♒	♊ ♓	♉
♍	♐ ♏	♑ ♎	♍ ♒	♉	♌ ♓	♋ ♈	♊
♎	♑ ♐	♒ ♏	♎ ♓	♊	♍ ♈	♌ ♉	♋
♏	♒ ♑	♓ ♐	♏ ♈	♋	♎ ♉	♍ ♊	♌
♐	♓ ♒	♈ ♑	♐ ♉	♌	♏ ♊	♎ ♋	♍
♑	♈ ♓	♉ ♒	♑ ♊	♍	♐ ♋	♏ ♌	♎
♒	♉ ♈	♊ ♓	♒ ♋	♎	♑ ♌	♐ ♍	♏
♓	♊ ♉	♋ ♈	♓ ♌	♏	♒ ♍	♑ ♎	♐

Every

Every Planet is ſaid to rule particular parts of the Body, and ſeveral parts, according to each Sign he is in: All Authors have left Tables of this, and all falſe. I, at firſt, deſiring a reaſon of this Table, found out in about half an hours ſtudy, that every Planet ruled the Head when he was in his own Houſe, and the Neck in the Houſe ſucceeding, but this, when I could not find it agree with the Writings of other Authors (with their Tables of this Nature I mean) I was at firſt at a little ſtand; but conſidering a man had as good put his Wits an Apprentice to a man in *Bedlam*, as make them ſlaves to *Tradition*, I drew out the Table in another form, which preſently gave me as much ſatisfaction as I deſired; ſo much as belongs to my preſent Argument, I ſhal here quote: You ſhal find that every Planet in *Scorpio* governs the parts of the Body, which are under the ſame Signs, which he is Lord of, the Lunaries excepted, which do it by reception, an evident teſtimony that they have influence in forming the Child in the Womb: as alſo that there is a mixture of the influence of the Lunaries in that action.

Let this ſuffice to have proved that the Planets have an influence even upon the conception in the Womb; we come now to ſhew you.

1. What Authors ſay concerning the thing.
2. What indeed the truth is.

1. What Authors.

The firſt month of the conception they give to *Saturn*, by whoſe influence and retentive faculty they ſay the Seed is faſtened in the Womb.

2. The ſecond month they attribute to *Jupiter*, by whoſe influence they ſay, the foundation of growth, ſence, and underſtanding is laid, whereas the foundation of all is laid in the commixture of the Seed of both Sexes, the man is then formed in *Semine*, in *poſſe*, though not in *Eſſe*. 3. The

3. The third month they give to *Mars*, and he they say, gives heat and motion to the Child; but if it wanted heat before, how could it live til that time? 'Tis but a frigid Argument, to think life can be maintained by cold.

4. Then the *Sun* challengeth the fourth month they say, and he furnisheth the Child with Vital spirit, but *Mars* gave it motion a month before; and was ever voluntary motion to be known without vital Spirit?

5. Then comes *Venus*, and she in the fifth month gives the Child comlineſs and Beauty; but by their leaves, if they take comlineſs for faſhion of Body, that it hath long before, for the Body is faſhioned in thirty or forty daies as al hold; but if for cleerneſs of Skin, that appears not til the child be of ſome age, namely, a year or more.

6. *Mercury*, he hath the ſixth month apropriated to him, in which time they ſay, he ſeparates and diſtinguiſheth the Members of the Child, which were before connexed: this is ſuch a piece of buſineſs a man knows not what to think of, much leſs what to make of; if they mean by diſtinguiſhing the Members, the breaking of thoſe Skins which wrap the Child round in the Womb, *Viz.* the χώριος, and ἄμνιος, they are not broken before the time of the Womans Labor; if they dream that the Members or Limb of the Child are in a *Chaos* before, this is but to dream waking, and as ſimple a buſineſs it is, to beleeve that they are tied together by Ligaments &c. (or to write like a Scholler, for I write now to Aſtrologers, who ſhould be Schollers if they be not) it is ridiculous, and declines as much from the truth, as the *Poles* of the World do from the *Equator*, that any one ſhould think that thoſe Limbs of the Child that now are ſeparated ſhould formerly be joyned together, either by *Encrithroſis*, *Arthrodia*, *Gynglymos*, *Hermonia*, *Sutura*, *Gompho-*

Gomphoſis, *Synchondroſis*, *Sinneuroſis*, or *Syſſarco-*
ſis.

7. And then the *Moon* muſt come to make up another error in the Work, and ſhe muſt have the ſeventh month beſtowed upon her, in which they ſay, ſhe compleats the Child, which was juſt as compleat five months before.

2. To ſhew you the truth of the buſineſs.

Authors fail not ſo much in the operation of the Planets, as they do in the time in allotting the Planets what they muſt do every month, whereas indeed they al operate together at the ſame time; but if al the reſt of the Planets ſhould lie ſtil while one works, what a mad piece of work would they make; a man had as good affirm, that every Planet moveth his month, and all the reſt ſtand ſtil the whilſt: Phyloſophy teacheth men, That Motion is the cauſe of Change, for it is the motion of the *Sun*, or elſe of the *Earth* that cauſes day and night.

But that we may be Methodical in laying down the true and genuine operation of the Planetary influence in this act of Conception; we ſhal ſpeak of each Planet by it ſelf.

1. The *Sun*, as is wel known to every one, gives heat to the World; and if ſo, then alſo to the Body of Man, cauſe our life conſiſts chiefly by heat, which animates the moiſture, ſo that the *Sun* muſt needs be the Author of life, and father of al living Creatures, and therefore muſt of neceſſity be firſt formed in the Seed of both Sexes, being mixed in reſpect of order, if not in reſpect of time; he is formed in the very midſt of the Seed, from thence he quickens, inſpires, and moves every part to its particular action: indeed what *Ariſtotle* attributes to the heart in the Generation of Man, is very true if he had ſpoken it of the *Microcoſmical Sun*, and therefore ſome real Phyloſophers (I ſcarce dare reckon *Ariſtotle* in the

number

number of them) have imagined that the ſeat of the *Microcoſmical Sun* in the Body of Man was the Heart, y I can ſcarce be of that opinion, that the *Microcoſmical Sun* and *Moon*, which reign like King and Queen in th Body ſhould be confined to any particular place, howeve the office of the *Microcoſmical Sun* both in and after con ception is to give vital ſpirit, and ſtir up all things to mo tion and action.

2. As the Water moiſtens the Earth, that ſo it migh not be burnt up by the ſcorching heat of the *Celeſtial Sun*, ſo the *Microcoſmical Moon* adds moiſture to th conception from the very beginning of the *Embrion* eve to the utmoſt term of life, and this is that which the call *radical moiſture*, a familiar term amongſt all *Phyſi ans*, yet underſtood by very few: Some *Phyloſophers* a of an opinion that the *Microcoſmical Moon* keeps her re ſidence in the Brain, and that's the reaſon *Ariſtotles* an thy, dul Phyloſophy, held that the Brain cooled th Heart, but how or which way, neither himſelf, nor an body elſe can tell; 'tis ſome inviſible buſineſs which ha its original from the brain-ſick humor of an idle Phylo ſopher; but out of queſtion, the *Microcoſmical Moon* not confined to any one part of the Body, but is unive ſally in it as *Radical moiſture* is. Indeed the truth is, the *Sun* gives *heat*, ſo the *Moon* gives *moiſture*, and that the reaſon the Generation of things is held to be fro heat and moiſture, and if ſo; (which is moſt certain what an admirable fantaſtical dream was that of *Ariſtot* That the Brain was cold and moiſt.

3. There muſt be ſomething to counterpoyſe the he of the *Sun*, and moiſture of the *Moon*, and this muſt be a Planet contrary to them both, elſe it could not be don which Office *Saturn* performs, for he fixes and ſtay the beams of the *Microcoſmical Sun* and *Moon*, that Generation may be made: You know Shoo-makers m

in their Shoos to their Last before they can ſow them: he bones are alſo framed by his influence, by which this ail conception is upheld and ſtayed after it is born.

4. There can be no Generation without putrefaction, herefore what raiſe the Lunaries, let fall upon the Seed, nd Saturn hath fixed, *Jupiter* by his heat and moiſture utrifies and concocts, and by his equal temper preſerves harmony in it.

5. As all things are bred by heat and moiſture, and ixed by coldneſs and drineſs; ſo in the Generation of Man there muſt needs be ſome exſuperance and abounding; this, *Mars* heats, exhales, and converts both into excrements, and alſo hardens into the coverings of the *Embrion*; indeed his heat is of a drying, burning, calining nature, for all things are made better and purer y calcination; ſo indeed is the *Embrion* in the Womb ade fit for growth by the heat of *Mars*.

6. We told you all Generation was performed by heat nd moiſture, therefore *Mars* heats and calcines the *Embrion*, ſo *Venus* moiſtens it: And here you have the Reaſons.

1. Why *Venus* being a cold and moiſt Planet, ſhould e the Author of Generation, ſeing all Generation is erformed by heat and moiſture? indeed, ſhe doth but nly ad moiſture to the heat of *Mars*.

2. Conſidering what Antipathy there is between *Mars* and *Venus*, and yet what a Sympathy they have in the Generation of Man; you ſee the reaſon of that Sympathy and Antipathy of things generated.

3. Seeing all things are generated by a corruption of contrary qualities, you need not ask the reaſon, why man being ſo generated muſt in time come to corruption.

4. You ſee here the reaſon of thoſe Poetical Fictions that *Mars* and *Venus* was ſo often found in Adultery, becauſe they perform the very ſame office in the Generation of man.

5. It is proof enough to me, that *Mars* and *Venus* do perform this action in the Conception of Man, becauſe their bodies in the Heavens are neereſt of all the five Planets to the Globe of this our Terreſtial Star.

6. *Mercury*, being of a mutable Nature, often applying to the *Sun* and *Moon*, and Planets; *Mercury* maketh the Senſible, and (ſome ſay) Rational part in Man, and ſo beſtows Sence and Reaſon upon the *Embrion*; indeed, and in truth, he beſtows ſuch a penetrating and acute humor upon the *Embrion*, which ſtirs up to contemplation inquiring after the reaſons of things, for he cauſeth that inbred deſire of knowledg, which is in the ſons of Men: Only here is one thing which ſeems worth the anſwering, which is, That thoſe which are born in the ſeventh month, may live by reaſon of the complement or fulfiling of the Planetary motions, but ſuch as are born in the eight month, are either born dead, or live but a very little while, becauſe the diſpoſition, or Government of the Conception is turned back to *Saturn*, who (they ſay) is inimical to Nature in all his qualities.

To this I anſwer,

1. *Saturn* is inimical to none but to ſuch as know not his qualities, for he cannot endure ignorant puppies.

2. 'Tis not the Complement of the ſeven Planets that makes a child live, born at the ſeventh month, but the perfection of the number [*Seven*] which if I were but writing Divinity, I could prove by Scripture to be the perfecteſt number that is.

3. *Hippocrates* may be miſtaken in his Book *de Principiis*, and in that, *Octimeſtry Partum*, and in that, *de Alimento*; in all which, he goes about to prove, That a Child born in the eight month, cannot live. *Galen*, *Ariſtotle*, *Plutarch*, and others that wrote the ſame things after him, might be but his Apes, for the Writers of *Egypt*, *Spain*, and thoſe of *Naxus*, they affirm. That

Children

Children born in the eight month have lived: ſet one gainſt the other.

4 There may be ſome difference about *Hippocrates* is months, *viz.* Whether they were *Solar* or *Lunar*: A *Solar* month is the time which the *ſun* is tranſiting ne of the *Signs* of the *Zodiack*, and is very neer thirty, or hirty one dayes throughout the year.

A *Lunar* month is the time of the *Moon*, traceth rough the *Zodiack*, and conſiſteth of 27. daies, ſome od ours, and ſome od minutes.

5 The Women they wrote of, might be a month miſ- ken of their reckoning; that is as eaſily done, and as ften by ſome, as a Woman can miſtake one ſhoo for a- other in the dark.

6 If the office of *Saturn* be to retain the Seed in the Womb the firſt month, who cauſeth the expulſion of the hild in the eighth, which they attribute to him alſo? is *aturn* ſo old that he hath loſt his retentive faculty?

Book III.

Of what hinders Conception, together with its Remedies.

IT is most certain, That all Men and Women desire Children, partly because they are blessings of God, and so Saints desire them, *Psal.* 127.3. *Lo, Children are an Heritage of the Lord, and the Womb is his reward*: As also *Psal.* 128. from the beginning to the latter end, proves it. Or else because they are pretty things to play withal, every like desiring to play with his like. Or lastly, and most probably, Lust is the cause of begetting more Children than the desire of the Blessings of God, for where the desire of Children moves one to the Act of Copulation, the pleasure in the act moves an hundred, and such corrupt principles, prove usually baseness in the middle, and bitterness in the latter end, to those that use them; It being apparent by the Curse of God upon *Eve*, *I will exceedingly multiply thy Conceptions*, that many Children come into the World as a Curse. But I am not now to act the part of a Divine, but of a Physitian. And therefore o the purpose in hand.

What

What hinders Conception, causeth Barrenneſs.

Barrenneſs is { 1. Natural. 2. Accidental. 3. Againſt Nature.

Of each of theſe in a Section by it ſelf,

Sect. 1.

Of Natural Barrenneſs.

NAtural Barrenneſs, I call that which cauſeth Barrenneſs in a Woman, the Inſtruments of Generation being perfect in both her ſelf and her Husband, no Prepoſtrous, or Diabolical courſe uſed to cauſe it, yet the Woman remains naturally Barren: neither age, nor natural defect, and diſeaſe impediting, yet ſhe conceives not.

To find out all the Reaſons of this, requires a ſtronger head-piece than I have: yet what the Lord hath imparted unto me, I ſhal freely impart to you.

1. The Man and Wife that are both of one Complexion, ſeldom have Children; and the Reaſon is cleer from the univerſal courſe of Nature, which being formed by an All-wiſe God of a Compoſition of Contraries cannot beencreaſed by a Compoſition of Likes and although

to find two people just in every particular of a Complexion, be a syſteme happily too rare to find, or very ſeldom found, yet if they be very neer of a complexion, my Reaſon wil hold good, and I know no remedy for it, unleſs they ſhould part; for if the main cauſe of Marriage be the Procreation of Children, I know not but that Marriage which denies this may be unlawful: The truth is Marriage is the greateſt natural action of Mans life, and he that waits upon God for his direction in it ſhall not do amiſs.

2. Want of Love between man and Wife, is another cauſe of Barrenneſs. That there is an Eſſential Vital Spirit in the Seed of both Sexes, is without all queſtion; (and that made up the baſis of *Onan's* Sin mentioned in Scripture, in ſpilling his Seed; the other as circumſtances did but aggravate it, for this God ſlew him. I beleeve God hath been more merciful to many in *England* in the ſame caſe, yet is he as juſt now as he was in *Onan's* days) Then Secondly, That this Seed participates of the Nature of both Sexes is very cleer, by mens begetting their like, *viz* Men and Women beget Men and Women, then if their hearts be not united in love, how ſhould their Seed unite to cauſe Conception? It is reported of Two *Thebane* Princes *Eteocles*, and *Polmices*, both Brothers, yet a mortal hatred between them, that haveing ſlain one another in Battel, when their Bodies were burned (for in thoſe daies and places they burned their dead Corps, and entombed only their Aſhes) that the fire parted in the middle and went up in two tops; and if there were ſuch a mummial hatred in their dead Corps, greater muſt the hatred be in the Seed of two diſagreeing Sexes, becauſe it hath more Spirit in it: And this is the Reaſon, there never comes Conception upon Rapes.

It is a ſad thing Men ſhould take Women from their Friends that did love them, and then hate them: And as

ſad that Woman when they are Married, ſhould either through pride, or folly, or ſomething elſe, ſo forget themſelves, their Husbands, and their God, that they cannot live Quietly with them, and worſe than either (if worſe can be) is that trick of Parents to compel their Children to Marry againſt their minds, ſuch corupt beginnings uſually bring ſorrow enough to all parties that uſe them or have a hand in them, and that they al find by that time they have counted the middle and both ends.

3. A Third cauſe of Natural Barrennſs is the Letting of Virgins blood in the Arm before their Courſes come down; theſe come down in Virgins uſually in the fourteenth year of their Age, ſeldom before the thirteenth, never before the twelfth: and becauſe uſually all yong Virgins are out of frame before they firſt break down; the Mother takes the Daughters piſs, and away to Doctor Dunce runs ſhe, who knowing ſomething by her Water, as much as he could if he looked in a Crows-neſt and gathering by the Mothers talk, and by ſeeing the party, That fulneſs of Blood offended; ſtraight preſcribes Blood-letting in the Arm (Bleeding, and purging, and Vomiting, being all the Medicines that many Country phyſitians to my knowledg have skill in, or commonly uſe they to whip *Diſeaſes* out of the body, as *Sextons* whip *Dogs* out of the Church) this is done and then ſhe is well for a time, the ſuperfluous Blood being taken away: The next yeer (if ſhe ſtay ſo long) ſhe fals into the ſame caſe, then the other bout of bleeding, and in three or four times ſo ſerving, eſpecially if the Maid uſe much Exerciſe, the Blood comes not down to the Womb as it doth in other Women but the Womb dries up and becomes for ever barren.

For preventing this for time to come, Let no Virgins be let blood in the Arm before their Menſtruis come wel down, (caſes of neceſſity excepted) but rather in the

Foot, for that provokes the Bloud downwards, and b
that means, it provokes the Terms.

4. A Fourth cauſe of Natural Barrenneſs is loſs o
carnal Copulation, Men and Women come to the Scho
of *Venus* either not at al, or ſo frigidly, that as good ne
ver a whit, as never the better.

This is perpetually cauſed of a cold diſtemper, and mu
be cured by ſuch things as heat and nouriſh.

For the Cure: Let ſuch eat and drink of the beſt, Sin
Cerere & Libero, frigat Venus, ſaith the Latin Proverb
Without good Meat and good Drink, *Venus* wil be fro
zen to death.

Wholſome Food for ſuch, are Cocks-Stones
Diet. Lambs-Stones, Sparrows, Partridges, Quails
Pheaſants Egs; and take this for an Aphoriſm
of truth, both in this, and all other parts of Phyſic
Whatſoever any Creature is addicted extreamly to, the
move the man that eat them, to the like, by their Mum
mial vertue: therefore Partridges, Quails, Sparrows, &c
being exceeding addicted to Venery, they work the ſam
in thoſe men and women that eat them.

I wil give you another: *Look in what part of the Bod*
the Faculty which you would ſtrengthen lies, and take th
ſame part of the Body of another Creature, in whom th
Faculty is ſtrong, as Medicines. For Example, Th
Vertue Procreative lies in the Teſticles, therefore Cock-
Stones, &c. are Medicinal for this Diſeaſe.

I have written enough of this to wiſe men, bu
Remdy. becauſe all men are not ſo, neither do I know
when they wil. I ſhal quote ſome few Re-
ceipts.

1. Let ſuch often eat windy Meats, eſpecially ſuch a
nouriſh much, As Parſneps, Alexanders, Skirrets, Pin-
nuts, &c.

2. Let them take a dram of the Electuary *Dyaſatiryon*
ever

every morning. You may find the way how to make it in my Tranſlation of the *London Diſpenſatory*.

3. The Stones of a Fox dried to pouder, and a dram taken every morning in Muskadel.

4. A dram of *Satyrion* Roots taken in like manner.

But becauſe I ſhal touch much upon this in the next Book, I paſs it here.

And thus much for this Section.

Sect. 2

Of Accidental Barrenneſs.

I Call that Accidental Barrennſs, which comes by reaſon of ſome Caſual Infirmity upon the Body of the man, or his Wife at the time, which being taken away, the effect ceaſeth.

This is ſometimes cauſed on the mans part, but moſt commonly on the Womans.

Then what I am here to ſpeak to, is, *Barrenneſs cauſed by ſome cauſe which may eaſily be corrected and remedied.*

Authors have left wayes to know, whether the cauſe of Barrenneſs lie in the man or in the woman, and *Hippocrates* was very buſie about it: but becauſe I cannot confide in his Judgment, I ſhall paſs it by in ſilence.

The moſt rational way of knowledg in this point that ever I read in this caſe, I ſhal quote, and give my Reaſons for it; If it do hold true, well and good; if not, I cannot help it, for I never tried it. It is this:

Take

Take a handful of *Barly* (any other Corn that will quickly grow will serve the turn as well) and steep half of it in the Urin of the man, and the other half in the Urin of the woman, the space of four and twenty hours, then take it out and set it, the mans by its self, and the womans by it self; set it in a Flower-pot, or something else where you may keep it dry, then water the mans every morning with his own Urin, the Womans with hers, and that which grows first is the greatest sign of fruitfulness; if one grow not at al, they are naturally barren, say Authors. For my part I do not bind any man to beleeve it: yet this I say, All men and women desire to be fruitful, and the Urin of one that is fruitful (probably) is more likely to make a Seed grow, than the Urin of one that is not fruitful; because there is a principle of fruitfulness in the one, not in the other: and every man knows (that doth but know his right hand from his left) that Urin is essential to the body of every one: and if it can shew a Disease, why not as well Fruitfulness and its contrary?

But to proceed,

Barrenness Accidental is either common to both man and wife, *i. e.* either of them may be troubled with the infirmity, or else tis proper to the woman only, this (as I told you) is most frequent; neither is it my purpose here to speak of Diseases incident to men, which may cause Barrenness for the time being; but of such as properly cause it; for the Instruments of Generation in man being perfect, his diet and exercise according to rule (which the First Book hath already, and the Next Book shal further instruct you in) I know no accidental cause of Barrenness in him, if his body be in health.

The chief Cause of Barreness in a woman, lies in her Womb, and its infirmities, which what they are, their Cause, Signs, and Cure, you shal find in their Order presented to your view.

1. *Of ſtopping of the Menſtruis.*
2. *Of overflowing of the Menſtruis.*
3. *Of flux of the Womb.*
4. *Of falling out of the Womb.*
5. *Of inflamation of the Womb.*
6. *Of windineſs of the Womb.*
7. *Of heat and drineſs of the Womb.*

Of theſe in Order.

CHAP. 1.
Of ſtopping of the Menſtruis.

THe Menſtruis ſtop in a Woman,
1. *Natural.*
2. *Againſt Nature.*

To know the difference between theſe, you muſt have regard to the age of the party; in many the Menſtruis appear not till after the fourteenth year, in few before, in none till after twelve.

They ſtop naturally in ſome woman about the fiftieth year of their age, in ſome before, they continue in very few women after the five and fiftieth.

When they ſtop through age, the women is paſt Childbearing, and not before, for then it ceaſeth to be with her after the cuſtom of women.

Cauſes. 1. Such as uſe themſelves to much Exerciſe have but few of them, but thoſe few are very good blood, and the Reaſon why they have but few, is, becauſe the Blood is conſumed by Exerciſe.

2. Again, Many times they are ſtopped in immoderate fat people, for their Veins are narrow, and that little blood they have is turned into fat.

3. Such as are waſted by continual ſickneſs, have but little ſuperfluous blood in them.

4. Some-

4. Sometimes they are ſtopped by reaſon the woman hath the Hemorrhoids, or Piles at the time.

5. Sometimes they fly up to ſome Sore, or Ulcers in the Body, as happens to ſuch Women as have a Canker in their Breaſts. Theſe I Note but by the By. But,

6. Sometimes, either a hot, or a cold diſtemper of the womb it ſelf cauſeth it. And,

7. Care, Fear, Sorrow, and Grief cauſe it.

My preſent ſcope is only to ſpeak of the two latter, and more particularly of the laſt ſave one; for the cauſes of the laſt being taken away, the effect ceaſeth.

Signs General

The general ſigns of a Woman moleſted with this Diſeaſe, are heavineſs of the whole Body, proneneſs to vomit, loathing of meat, and certaine tremblings, ſuch as happen to women with Child, pains in their back, and ſometimes in their ſtomach, and neck, and breaſt, the hinder part of the eyes, and the fore part of the head, and ſometimes their body ſwels.

Particular.

The diverſity of the Cauſe may be partly known by the relation of the ſick: A cold diſtemper is known by dulneſs, ſleepineſs, ſlowneſs in moving, a pale, whitely, leaden color; a hot diſtemper is known by the contrary ſigns.

I am no way ignorant of the wayes the Antients uſed for the cure of this Diſeaſe in Women, but becauſe I like them not, I ſhall make bold to leave them out, and inſert my own, for which I ſhal give my Reaſons.

Conſidering then that the ſtopping of the Menſtruis comes through ſome default in the Womb uſually, the beſt way to help it is, by ſtrengthening the Womb.

Cure

I ſhall give you Firſt the way of Cure.

Secondly, Cautions in uſing it.

1. Let the Patient ſo grieved, ſweat; for that opens the Pores: The beſt way is, To ſweat in a hot houſe.

2. Let

2. Let the Womb be ſtrengthened by drinking a draught of white Wine, wherein an handful of ſtinking Arrach being firſt bruiſed, hath been boyled; the Herb is common, it grows almoſt upon every Dunghil throughout the Nation: It by a ſecret magnetick vertue ſtrengthens the Womb, and by ſympathy removes any Diſeaſe thereof.

3. If there be, together with this infirmity, pain in the Head, as uſually there is, (for there is a great ſympathy between the Head and the Womb, and that's the reaſon al Cephalick herbs almoſt, ſtrengthen the Womb) add a handful of Vervain to it, which by a like magnetick vertue ſtrengthens both Womb and Head.

4. This being uſed two or three dayes, if they come not down, Take of Calaminth, Penyroyal, Time, Mother of Time, Bettony, Dittany, Burnet, Featherfew, Mugwort, Sage, Peony-Roots; (the Female are beſt in this caſe, let men prate their pleaſure) Juniper-Berries; half a handful of theſe, or ſo many of them as can be gotten, boyled in Beer, and drunk for ordinary Drink.

5. Take one part of Gentian, two parts of Centaury, Diſtil them with Ale in an Alembick, after you have bruiſed the Gentian-Roots, and infuſed them well: this Water is an admirable Remedy, not only to provoke the Terms, but alſo to reſiſt the Peſtilence, to help ſtuffings in the Stomach, the Spleen, to purge not only the Womb, but alſo all the Body of Collerick, and corrupt Humors: If ſo be you have not this Water in a readineſs, Take a dram of Centaury, and half a dram of Gentian-Roots, beat them to pouder, take it in the morning in white Wine, or you may boyl a handful of Centaury, and half a handful of Gentian-Roots bruiſed, and boyl it in poſſet Drink, and drink a draught of it at night going to Bed.

6. The

6. The Seed of wild Navew beaten to pouder, and a dram of it taken in the morning in white Wine, doth the like.

7. Alexander-Roots bruised and boyled in like manner, perform the same office; other Simples which are Medicinal, are the Roots of Parsly, Fennel, and Lovage, Angelica Roots, the herbs of Chervil, Master-wort, and Sage, perform the like, you may use them at your discretion.

If this do not the deed, you must let them blood in the Legs.

CAUTIONS.

Caut. 1. Give not any of these to any that is with Child, least you turn Murderers; wilful-murder seldom goes unpunished in this world, never in that to come.

2. Give your Medicines a little before the ful Moon, or between the New and Ful Moon, for then Blood encreaseth, but never in the Wane of the Moon; for if you do, you had as good give them to an Oak. The Moon hath great influence upon all Elementary bodies: but more upon Women than Men, because they are of her own Sex.

3. Let the Patient use much Exercise.

4. If the Body be troubled with evil humors, let them be purged out: The third Chapter wil instruct you how.

5. Sometimes (though but seldome) they are stop'd through fulness: This is known by vehement pain about their Reins, their veins are swollen, and they are such people as live idly, and abound in blood.

Such must be cured by bleeding in the Arm, for fulness causeth distention, or stretching; and distention hinders extramission: and bleeding in the Foot makes the distention greater, as was well noted by Dr. *Riverius*, Physitian to the *French* King.

But let this be done with good advice, and great wariness

CHAP.

CHAP. 2.

Of the Overflowing of the Menstruis.

1. THey are said to overflow, when they continue longer than their usual time; their usual time of continuance is, two or three daies; in some Women that give themselves to no excercise, four or five daies.

2. When they come oftener than the legitimate time. Their legitimate time is, The time that the *Moon* traveth through the twelve Signs of the *Zodiack*, that is twenty seven daies, some od hours, and some od minutes.

It is caused,

Cause. 1. By rupture of some Vessel.
2. By immoderate purgation.
3. By some corrhoding humor.
4 By hard Labor in Child bed, or unkind handling in it.

Signs If the Vessels be broken, the blood gusheth out abundantly in heaps.

If of some gnawing humor, they are not much in quantity, but they come with much pain.

The other are easily to be known.

Caution. Such Women as are subject to this disease, suffer Abortion upon every slight occasion.

Let their Diet be Meats rosted dry.

Let them abstain from exercise and moving as much as may be, and from all cold drinks.

Because this disease weakens the Womb much, strengthen it as you were taught in the Chapter before.

And herein I confess I differ from all Physitians that ever wrote, for they all unanimously hold that the disease is first to be cured before the part grieved be strengthened; whereas I counsel to strengthen the part first,

that

that ſo Nature may be able to help on in the Cure, the Work wil be better and ſooner done with Natures help than without. Having firſt ſtrengthened the Womb, proceed to the Cure thus,

Cure. 1. Anoint the Reins of the Back, with Oyl of Roſes, Oyl of Mirtiles, or Oyl of Quinces, which you pleaſe, I ſuppoſe the laſt mentioned to be the beſt, do thus every night, and when you have ſo done, wrap a piece of white Bayes about your Reins, the cotton ſide next your Skin, and keep the ſame Bayes alwaies to it.

2. To inject the Juyce of Plantane into the Womb is an admirable remedy.

3. Sage, the Roots of Biſtort, and Tormentil, Gink-foyl, Knotgraſs, Comfry, Sanclie, Ladies Mantle, Golden Rod, Looſtrife, Meadſweat, Arch-angel (that blaſphemous name our Phyſitians give dead Nettles) Mouſ-ear, Solomons Seal, Purſlain, Sorrel, Red Beets, Shepherds-Purſe, Red-Roſes, Acorn Cups, the Bark of Oak Trees, Red Corral, Maſtich, are Medicinal, boyled in your ordinary drink.

I could wiſh from my heart you knew all theſe Herbs, you cannot expect I ſhould travel all over the Nation to teach you; you ſee what ignorance the Learned College of Phyſitians hath trained you up in, inſtruct you one another as wel as you can, know that you were not born for your ſelves alone, and I will do what I can to inſtruct you in the knowledg of Herbs before I am half a year elder.

4. Above all, I commend this Medicine to you, Take of Comfry Leaves, or Roots and Clowns Wound-wort of each a handful; boyl them well (being firſt bruiſed) in Ale, and drink a good draught of it now and then, this (with the bleſſing of God) will help you, though the mouths of the Veſſels be open.

5. Ta

5. Take Cinnamon, Caſſia Lignea, Opium, of each two drams; Mirrh, white Pepper, Galbanum, of each one dram: Diſſolve the Gum and the Opium in white Wine, beat the reſt into Pouder; then make them into Pills by mixing of them together exactly; and let the party diſeaſed take two Pills every night going to bed: let not both the Pills contain above the weight of fifteen grains.

CHAP. 3.
Of Flux of the Womb.

Deſcription. FLux of the Womb is a continual diſtillation from that part of the Body, for a long time together, Nature carrying out the excrements that way, which ſhould be avoided ſome other way.

The form and colour of what is avoided, ſhews what humor offends, (if I had written to Schollers, I would have ſaid the peccant humor) for,

Cauſe. In ſome it is red, like putrified blood, and that proceeds from blood putrified.

In ſome it is white and pale, and that proceeds of Flegm.

In ſome it is yellowiſh, and that ſignifies Choller.

If pure blood come out, if a Vein were opened, either ſome corroſion or gnawing of the Womb is to be feard, or elſe ſome Laceration or tearing in her laſt delivery, and it is to be feared the Midwife acted not her part either like an honeſt, or like a knowing Woman.

Signs. All of them are known by theſe Signs. The place of conception is continually moiſt, with the humors, the face is ill colored, ſhe diſtaſteth and abhorreth her meat, breaths difficultly, the eyes are ſwollen, ſometimes with pain, ſometimes without.

Cure. The Cure is as different as the Cauſe. for,

If pure blood come out, you muſt let blood in the Arm

in the first place, and the Cephalick or Head Vein the fitteſt, for unleſs you draw back the blood, you c never ſtop it; as you muſt pump out the water of a Sh before you can ſtop the leak.

Then uſe the latter Medicines in the laſt Chapter, ma of Comfry Roots and Wound-wort.

The juyce of plantane injected into the Womb good, and if you ad the Juyce of Comfry to it, it we better. I have taught you how to keep theſe Juyces all th year in my Engliſh Phyſitian Enlarged, the laſt Edition.

If Flegm be the Cauſe, let Cinnamon be a Spice uſe in all her meats and drinks, and let her uſe her Body t hot Antidotes, as Venice Treacle, Mithridate, &c. to tak a little every morning.

Let her take of Coſtmary, Agrymony, the Bark of com mon Elder, Dwarf-Elder, Caraway Seed bruiſed, Liqu ris, of each an handful; which boyled in a pottle white Wine (or for want of it Rheniſh Wine) to a quar and drink half a pint of it every morning, adding hal dozen drops of Spirit of Caſtorium to it, and an ounc of Syrup of Roſes with Agarick.

Let her boyl Burnet, Mugwort, Featherfew, and Ve vain in all her Broths.

Let her if ſhe pleaſe, purge her Body with pills of Am ber (you may find them and the way how to make them in my laſt Edition of the *London Diſpenſatory*) ſhe ma take a Scruple at night going to bed, they will not wor til next day, and uſe this diverſe nights.

Half a dram of Mirrh taken every morning is an ex cellent Remedy for this infirmity.

If it come of Choller, let her take Borrage Bugloſs, ro Roſes, Endive, and Succory Roots, Lettice, white Popp ſeeds, of each a handful; boyl them in white Wine, fro a pottle to a quart; let her drink half a pint every mor ning, to which half pint, ad Syrup of Peach Flowers, an

Syru

Syrup of Cichory with Rhubarb, of each an ounce; It will gently purge her: you may find the way how to make them in my laſt Edition of the *London Diſpenſatory.*

After the uſe of this, ſome mornings, let her take the Pouder of Ivory, and Miſleto of the Oak, of each one ſcruple, mixed with half an ounce of Conſerves of Roſes, every morning for a week together (I never knew any Author could give a reaſon why Miſleto of the Oak ſhould be better than any other Miſleto, neither yet do I beleeve it is.

Laſtly, If it come of putrefied blood, haveing firſt let blood in the foot, ſtrengthen the Womb as you were taught before.

I know all Writers hold Melancholly to be one cauſe of this evil, but I am of a contrary opinion, unleſs (as many do) they take aduſt Choller, and aduſt Blood to be Melancholly, for Melancholly is altogether retentive, and how can that cauſe expulſion?

I ſhall conclude this Chapter with Three general Rules make much of them.

1. Let the Patient forbear violent motions, paſſions; and perturbations of mind.

2. Let them forbear all ſharp and ſalt meats, and ſuch things as provoke Urin.

3 Of dead Nettles (which our blaſphemous Phyſitians call *Arch-angel*, whereas the word *Michael*, who is the *Arch-angel*, ſignifies, *as God*:) there are three Sorts, white, red, and yellow, *viz.* Their Flowers are of that colour; the white Flowers help the white, the red helps the red, and the yellow, the yellow Flux in women: You may uſe them which way you pleaſe.

in the first place, and the Cephalick or Head Vein the fittest, for unless you draw back the blood, you c never stop it; as you must pump out the water of a Sh before you can stop the leak.

Then use the latter Medicines in the last Chapter, ma of Comfry Roots and Wound-wort.

The juyce of plantane injected into the Womb good, and if you ad the Juyce of Comfry to it, it we better. I have taught you how to keep these Juyces all t year in my English Physitian Enlarged, the last Edition.

If Flegm be the Cause, let Cinnamon be a Spice us in all her meats and drinks, and let her use her Body hot Antidotes, as Venice Treacle, Mithridate, &c. to ta a little every morning.

Let her take of Costmary, Agrymony, the Bark of co mon Elder, Dwarf-Elder, Caraway Seed bruised, Liqu ris, of each an handful; which boyled in a pottle white Wine (or for want of it Rhenish Wine) to a quar and drink half a pint of it every morning, adding hal dozen drops of Spirit of Castorium to it, and an ounc of Syrup of Roses with Agarick.

Let her boyl Burnet, Mugwort, Featherfew, and Ve vain in all her Broths.

Let her if she please, purge her Body with pills of Am ber (you may find them and the way how to make them in my last Edition of the *London Dispensatory*) she m take a Scruple at night going to bed, they will not wo til next day, and use this diverse nights.

Half a dram of Mirth taken every morning is an ex cellent Remedy for this infirmity.

If it come of Choller, let her take Borrage Bugloss, re Roses, Endive, and Succory Roots, Lettice, white Popp seeds, of each a handful; boyl them in white Wine, fro a pottle to a quart; let her drink half a pint every mo ning, to which half pint, ad Syrup of Peach Flowers, a

Syru

Syrup of Cichory with Rhubarb, of each an ounce; It will gently purge her: you may find the way how to make them in my laſt Edition of the *London Diſpenſatory.*

After the uſe of this, ſome mornings, let her take the Pouder of Ivory, and Miſleto of the Oak, of each one ſcruple, mixed with half an ounce of Conſerves of Roſes, every morning for a week together (I never knew any Author could give a reaſon why Miſleto of the Oak ſhould be better than any other Miſleto, neither yet do I beleeve it is.

Laſtly, If it come of putrefied blood, haveing firſt let blood in the foot, ſtrengthen the Womb as you were taught before.

I know all Writers hold Melancholly to be one cauſe of this evil, but I am of a contrary opinion, unleſs (as many do) they take aduſt Choller, and aduſt Blood to be Melancholly, for Melancholly is altogether retentive, and how can that cauſe expulſion?

I ſhall conclude this Chapter with Three general Rules make much of them.

1. Let the Patient forbear violent motions, paſſions; and perturbations of mind.

2. Let them forbear all ſharp and ſalt meats, and ſuch things as provoke Urin.

3 Of dead Nettles (which our blaſphemous Phyſitians call *Arch-angel*, whereas the word *Michael*, who is the *Arch-angel*, ſignifies, *as God:*) there are three Sorts, white, red, and yellow, *viz.* Their Flowers are of that colour; the white Flowers help the white, the red helps the red, and the yellow, the yellow Flux in women: You may uſe them which way you pleaſe.

CHAP. 4.

Of the falling out of the womb.

Description. THe *Womb* is said to be fallen out, when it is so turned down that it sticks out, for it is never loosed from it Ligaments.

Cause. It may be caused by some fall, by a blow, by over-lifting, by vehement trouble of mind, by sore Labor in Child-birth, by unskilful drawing out the Child, especially if it be dead, or of the After-birth, by MOTHER-CARLESS when she turns MIDWIFE.

Signs. The Disease is obvious to the eye, and that is sign enough.

Cure. The Vulgar way of Cure is, To put it in again with a hot cloth, and there it will stay as long as a Cat tied to a Pudding; and if it be swelld that it will not up, bath it with a Decoction of Mallows, Lin-seed, and Fenugreek-seed, boyled in Water; and if this do it not the first time, use it the second, and when you have got it up, let the Woman lie with her legs close together, and for fear she should not, tie them together with a Swathing band; they should stop it with a Cork, and tie a Bladder over it also.

Let her use odoriferous things to her Nose, such be Civet, Galbanum, *Styrax Calamitis*, Wood of Aloes, &c.

Let her apply stinking things to her Womb, such be Assafœtida, Oyl of Amber, the smoke of her own Hair being burnt.

This is most certain, That the Womb flies from all stinking things, and applies to all sweet things, therefore these are good; as also to apply a Plaister called *Hystoricum*, (you may find it in my last Edition of the *Dispensatory*) to the Belly, in the middle of which Plaister, place some

ſome Cotton, and upon the Cotton four or five grains of Civet, and let the Civet lie juſt upon her Navel.

But my own Magnetick Cure is this.

Take a common Bur Leaf, (you may keep them dry if you pleaſe all the year) and apply to her Head, and that will draw the Womb upwards; In the Fits of the Mother put it under the ſoals of her Feet, and it will draw it downwards, Bur-ſeed beaten into pouder will do the like they command the Womb which way you pleaſe, and by orderly uſage will cure any Diſeaſe of it.

'Tis a Plant of *Venus*, and is beſt gathered when ſhe is angular and ſtrong, in her hour, and the *Moon* applying to her.

It will not readily go up, by reaſon of careleſneſs in not uſing the remedy time enough: you may bath it as you were told.

CHAP. 5.

Of Inflamation of the Womb.

Cauſe. THe Womb is inflamed by many Cauſes.

1. *By a Blow.*
2. *By ſtopping of the Terms.*
3. *By Abortion.*
4. *By ulceration.*
5. *By immoderate Lechery.*
6. *By over-much walking.*
7. *By Colds.*

Signs. Its Companions are, an acute Feaver, Pain in the Head, eſpecially about the hinder part or roots of the Eyes, Cramps in the Arms, Fingers, and Neck, the Womb is vexed with panting pains: If all the Womb be inflamed, it will be pained all over; if but part, the pain will be where the part inflamed is; For,

If the hinder part be inflamed, the back is pained most, and then they cannot go well to ſtool, becauſe the right Gut is preſſed together, or if not ſo, 'tis diſtempered.

If the fore part be inflamed there is pain about the Bladder, and the paſſage of Urine is hindred, they make Urin with difficulty, becauſe the paſſage is on the fore-part of the Womb.

If any of both ſides be inflamed, the Leg next the inflamed ſide moves but ſlowly, and heavily.

If it be in the Neck of the Womb, the paſſage is hard, cloſe and burning hot.

Cure. For Cure, Firſt ſtrengthen the Womb as you were taught before, for this may cure it by Sympathy: If you can do a thing by fair means, never attempt it by foul.

Endive and Succory Roots are commended by Authors in this diſeaſe, being boyled in clarified Whey. But my own Directions are theſe few.

1. Clarifie your Whey, then boyl Plantane Leaves or Roots in it, and drink it for your ordinary drink. Then

2. Inject the Juyce of Plantane into the Womb with a Syringe, if it be in Winter, when ye cannot get the Juyce, make a ſtrong Decoction of the Leaves and Roots in Water, and inject that up with a Syringe, let it be but blood-warm: This Medicine is worth a thouſand.

3. If the Body be Coſtive, uſe a Clyſter.

4. Let them avoid violent movings of Body, and troubles of Mind.

I ſeldom preſcribe Diets to Women, becauſe they have gotten ſuch a trick they wil keep none; yet becauſe it is very probable there are ſome wiſe Women (it were a hard caſe elſe) I ſhal intreat them to uſe a very ſlender Diet, and let it be of ſuch food as is cold and moiſt; Barly Broth is an admirable remedy for them; it were very well if they could ſatisfie themſelves with it, and *Pannada*:

As

for Drink, let them forbear all Wine, and strong Beer, much more strong Water.

5. In all Inflamations, especially if the inflamation be great, blood-letting is an excellent and admirable Cure, also very speedy: in this case the best way is to bleed them in the Ancles, because of the immediate passage between the Vein *Saphæna* and the Womb.

6. Outwardly applied to the Region of the Womb, wool moistened in Vineger of Roses.

7. If the inflamation be neer the neck of ths Womb, make a Pessary of Wool, dip it in Juyce of Plantane, or Juyce of Purslain, or Juyce of Sengreen, and put it up the Privities.

CHAP. 6.

Of Windiness of the Womb.

THe Womb is sometimes afflicted by wind, or pusfed up, and this sometimes appeareth to the Eye of Sence, and sometimes it cannot be discerned but by the Eye of Reason.

Authors differ much in the Cause, and as much in the Cure; however, they say, the signs are, A swelling in the bottom of the Belly, pricking pain in the Stomach, Back, and Head, distention of the sides; and sometimes they say, Women feel wind coming out at their Privities (if you will beleeve them.)

To tell you the truth, my opinion is, That the Disease you call, *The fits of the Mother*, is nothing but a windiness of the Womb, which because it hinders not conception that I know of, I have nothing to say to it at this time; however if any woman wil not beleeve me, I cannot help it; 'tis but forbearing windy meats, and taking such things as expel wind, and strengthen their Womb as they were taught before, and then it will (together with Nature) help its self.

As for moistness of the Womb which many speak and write of, how that the Womb when it is over-moist will not retain the Seed, the thing is very probable, but the very same with a flux of flegm, and to be cured the same way.

CHAP. 7.
Of Heat and Dryness of the Womb.

THe Signs were shewed you before. The Disease is most incident to Women of a Chollerick Complexion.

As for Remedy, such Herbs as cool and moisten are very Medicinal; of which, stinking Arrach, (used as you have been taught before) seems to bear the prehemi-nence.

Neither are Plantane and Mallows much inferior to it, used as before, especially Plantane.

Goats Milk often drunk with Honey or Sugar is a very excellent Drink for Women troubled with this Disease and if so, then other Milk cannot be bad.

Also many other Herbs are Medicinal for this infirmity; all which, or so many of them as you can get you may boyl with a Sheeps head, till you have boyled it all to pieces, and use the Decoction either as Drink, or in Pottage.

The Herbs are these: Vine Leaves, Willow Leaves: Endive, Succory, both Roots and Leaves, Violet Leaves, Strawberry Leaves, Raisons of the Sun, Borrage, Bugloss either Leaves or Flowers.

If you please in such a Decoction you may take ten or twenty Grains of red Corral mixed with as much Cinnamon. See in my *English Physitian*, this more at large.

If your Body need Purging, take such Medicines as purge Choller, and withal cool the Reins, or else you were as good do nothing: Of which, Cassia Fistula newly drawn,

drawn, seems to me to be the best: you may take an ounce of it when you go to bed; never fear the following of your business the next day.

Lastly, Apply to your Navel a Cerecloath, which you may find in my last Edition of the *London Dispensatory*, called by name, *Ceratum Santalinum*: Other Remedies you may find in this Book more at large, to which I refer you.

I confess I could have prescribed many other Medicins, as other Authors have done before me: as Pessaries, Baths, Fomentations; &c. but these, if rightly used, are enough; for I write to help you, not to trouble you.

Sect. 3.

Of Barrenness against Nature

IT is not one Physitians Opinion alone, That many Women are made Barren by Diabolical means.

I do not call them Diabolical, because they cannot be acted without invocation of evil Spirits, but because they are done by abuse of Nature; for as the right use of Natural things is from God, so the abuse of them is from the Devil. And so many unworthy creatures are wont to serve Men and women at the very time of their Marriage, that the Man can never (before it is remedied) have to do carnally with his Wife, which is al publick Marriages were good for; for although the Scripture (that I know of) gives no publick Rule for Marriage, yet we all know Marriage is a Civil thing, therefore ought more properly

ly to belong to the *Civil Magistrate*, than the *Clergy Man* but the Clergy get mony by it, that's the Key of the business.

However, to prevent such mischief, Authors have left waies. As,

1. To carry a St. Johns-wort about them, which for that cause was called *Fuga Dæmonum*, A driver away of Devils.
2. To carry a Loadstone about them.
3. A Plaister of St. Johns wort laid to the Reins.
4. A whol Squil hung over the Bed.
5. The Heart of a Turtle Dove carried about them, *cum multis aliis*.

But suppose the mischief be already done, and the man cannot give his Wife due benevolence, how may it be helped? In this I will tell you no more than I have known tried. the cure is easie, and was done by the Man only making Water through his Wives Wedding-Ring, so there was one superstition helped another.

BOOK

Book IV.

Of what furthers Conception.

I Shall deliver my mind in this,

1. *By way of ordering the Body.*
2. *By way of Medicine.*

And let each of these, stand in a Section by it self.

Sect. 1.

How a Woman that would have Children should order her Body.

1. IF Women would be fruitful, let them give themselves to Exercise. Idleness is hateful to God, and destructive to the Creation; and that's the reason such Women that live idlely, (as most of our City Dames do) have so few Children, and those they have, seldom live, but are troubled with unseperable Diseases till they die:

or-

or if they live, they are so spoiled by apish education that they seldom come to good: whereas poor men and women that labor hard, have many Children usually, and they are strong and lusty.

I shal (to pleasure you good women) give you a short Paraphrase upon both *Exercise* and *Rest*, yea such a one that if you mean to be wise, you may know what is most fitting for your own Bodies; but if you never intend to be wiser, you shal not blame me, when you whine for lack of Children, or for the death of those you had.

Exercise is either *Moderate*, or *Immoderate*.

Moderate is neither *too much*, nor *too little*.

Immoderate is either *vehement*, or *excessive*.

Moderate Exercise.

1. Stirs up Natural heat.
2. Quickens the Spirits.
3. Opens the pores.
4. Wasts the excrements of the third digestion.
5. Makes the Body, Sences, and Spirits strong, and thats the way to have strong Children.
6. Comforts all the Limbs.
7. Helps Nature in all her Exercises, of which procreation of Children is none of the least.

Immoderate Exercise (which is a thing our City Dames are utterly unacquainted with, unless it be *exercise* of their tongues.)

1. Wasts, dries, consumes, wearies both Body and Spirits.
2. Hurts the Body in every part.
3. Overthrows Natures actions.

Rest is *Moderate*, or *Immoderate*.

Modrate Rest.

1. Comforteth, and refresheth Nature.
2. Recruits a tired Brain.
3. Maintains Health.

4. Strengthes

4. Strengthens both Body, Sences, and Members.

Immoderate Rest or *extream idleness.*

1. Duls both Mind, Sences, and principal Instruments of the Body.

2. Causeth Crudities, evil Humors, evil Excrements, cold Sickness, infinite Infirmities above half the infirmities that accompany the body of Man or Woman, and therefore it was nobly done of *Lycurgus* the *Spartan*, to compel every one to work four hours in a day.

3. It hastens old Age.

4. It causeth Deformity. Hark you women, if you would be yong and fair, use your selves to labor.

And now if you can find any of these accidents in your selves, you know both the *Cause* and *Cure*.

Secondly, *Discontent* wonderfully hinders Conception, and *Content* furthers it as much.

1. I shal speak of *Content*, in which consider,

1. *Content of mind* dilates the Heart and Arteries, whereby the vital Bloud or Spirit is sufficiently distributed throughout the body, and thence ariseth such affections, as please, recreate, and refresh the nature of man; as hope joy, love, gladness, mirth, &c.

2. They comfort and strengthen not only the parts of body, but also the operations and imaginations of the mind: for it is agreed upon by all Authors, yea, and Truth its self hath set its seal to it, That the imagination of the Mother operate most forceable in the Conception of the Child; How much better then were it for women to lead *contented* lives, that so their imaginations may be pure and clear, that so their Conception may be well formed, than to vex, and fret, and fume, and fling, and throw, and murmure, and repine, and fill their minds all full of distracting cares and fears, as an Egg is full of meat, making a tumult in their spirits, and bringing all their thoughts into such a confusion, that they look more like

like Beasts than Women, so that if they could but themselves, they could not but be ashamed to see how Anticks they are? The best Medicine I can prescr them for this Disease, is this, That they would give th minds often to reade that excellent Book of Mr. *Jerem Burroughs*, entituled, *Christian Contentment*, where I confident they shal find all their Objections Answere and a Woman seldom wants Objections if she do look upon her Apron-strings.

As for Discontent, I shall give you my Judgment,

1. *As a Physitian.*
2. *As a Divine.*

1. *As a Physitian.*

1. It stirs up such affections in the Body as are inim cal both to Body and Mind, and therefore must needs e ther kill or spoil the child in the womb: such are ang passion, hatred, fear for things to come, care for thin past, sorrow, sighing, and grief of mind; all these co rupt the very nourishment, wherewith the Child is nour shed in the Womb, and oftentimes kills the Fruit in t very bud.

2. It diverts the vital heat from the Cricumference the Center, thereby consuming the Vital Spirits, which means they come very slowly, or not at all to t Child.

3. It Destroyes, Overthrows, Murthers both Bod and Mind.

4. It hastens old Age, and Death, by consuming t dical moisture.

2. *As a Divine*, I beseech you let my counsel be a ceptable to you, consider what you do, for,

1. When you have been discontented twenty fo hours, you are never the wiser, never the neerer to obtaining of what you desire; Who by taking care c ad a hairs breadth to his stature? And what a foolis thin

thing is it to do your ſelves ſo great a miſchief, without the leaſt hope of doing your ſelves the leaſt good?

2. Diſcontent keeps from you the good you deſire. You will not give your children a thing while they cry, neither will God you, whilſt you are diſcontented.

3. It makes your evil worſe, becauſe others wrong you, you will wrong your ſelves, becauſe you want temporal things, you wil want health alſo.

4. All things come by the Providence of God, and whatſoever mans ends be, his ends are alwayes good: Are not two Sparrows ſold for a farthing, and yet not one of them fals to the ground without your Father? If God takes care for the Sparrows, one of which is worth but half a farthing, will he not take care for you?

5. It ſhews your Spirits are linked to this World, and not riſen with Jeſus Chriſt; for if diſcontent for things of this world take up your thoughts, tell me what of you is riſen with Chriſt? *He that is riſen with Chriſt, minds the things that are above.*

6. It ſhews you are little provided for death, if you knew you muſt leave the world, why are you diſcontented that it leaves you?

7. You deny Eternity, for if you knew the world ſhould be conſumed, you would uſe it to tread upon, not to fil your pockets with.

8. Your intereſt in Chriſt is but little, for where the Carkaſs is, thither will the Eagles gather together.

9. How juſtly may God with-draw his Protection from ſuch as cannot reſt upon it without diſcontented hearts?

10. You put away your own comfort: All true Comfort comes from the holy Ghoſt, *The Comforter*; and the holy Ghoſt ſeldom or never reſts upon a ſad ſoul; And therefore the Prophet *Eliſha* called for Muſick to cheer his Spirits, before he was fit to receive the Spirit of God;

Conſider

Consider these things, and you shal see what a fo
and madness *Discontent* is.

Thus you have Two Waies, or Means of Fruitf
ness.

1. *Exercise of Body.*
2. *Content of Mind.*

I have but one more, and that is, *To preserve the Wo*
in a due Decorum. I note it here only, because people
very ignorant in Physick; the former Rules wil he
you. If you would have Children, see that the Menstr
come down in due order, the colour of them will she
you what humor offends; purge it out, the former Rul
wil direct you, I mean those in the last *Book*, in t
Chapter *Of Flux of the Womb*; If they come down di
coloured, it shews ill diet; if pure bloud comes dow
be sure that Woman is very prone to conceive wi
Child.

Sect. 2.

Medicines for a Woman that woul have Children.

THis I shall deliver to you,

1. *By way of Caution.*
2. *By way of Precept.*

By way of Caution.

1. Use not the Act of Copulation too often: lom
say, It makes the Womb slippery: I rather think it ma
th

e Womb more willing to open then ſhut; Satiety gluts
e Womb, and makes it unfit to do its office, and that's
e reaſon Whores have ſo ſeldom Children; and alſo
e reaſon why Women after long abſence of their Huſ-
nds, when they come again, uſually ſoon conceive.

2 Let the time be convenient, for fear of ſurprize
inders conception.

3 Let it be after perfect digeſtion let neither hunger,
or drunkenneſs be upon the man or woman.

4 Let the deſire of Copulation come naturally; and
ot by provocation: The greater the Womans deſire of
opulation is, the more ſubject is ſhe to conceive.

5 Women are moſt ſubject to conceive a day or two
fter their monthly Terms are ſtayed.

6 A void eating, or bearing about you all ſuch things
s cauſe Barrenneſs; ſuch be the Bone of a Stags-heart
merals, Saphires, Ivy-berries, Jet, Burnet-leaves and
oots, Hareſtongue, Steel-duſt, Mints, &c.

7. Apiſh wayes and manners of Copulation, hinder
onception.

By way of Precept.

1. The Runnet of an Hare mixed in a little Cotton, and
ut up into the womb as a Peſſary, & remaining there a
ay, is an excellent remedy. But let it be done preſently
pon the ſtopping of the Menſtruis, & tied up in a linnen
loth, and a ſtring tied to it, that ſo you may draw it out
gain, elſe you wil make mad work.

2. If the Womans Body be too hot, letting bloud in
he Vein *Saphæna*, profits much, 1 Becauſe it cools: 2 Be-
auſe it clenſeth the Womb.

3 A Loadſtone carried about the Woman, cauſeth,
ot only Conception, but Concord between man and
wife.

4 The heart of a male Quaile carried about the man,
nd the Heart of the female about the Woman, furthers

Conception exceedingly, and causeth mutual Love.

5. The Roots of Eringo, Piony, and Satyrion, being eaten, cause conception.

6. Exercise your body before you take counsel of the under-sheet, go to the School of *Mars* before you go to the School of *Venus*.

7 A Plaister of *Labdanum* spread upon leather, and applied to the region of the womb, mightily disposeth it to conception.

These Rules are excellent. I confess many other may be added in respect of *Food, Diet*, and the like: for which take this general Rule, *All Creatures that are fruitful, being eaten, make those fruitful that eate them*, as Crabs, Lobsters, Prawns, &c.

Likewise the Antients have left many wayes. You may take them as Meats, or Medicines; some of which are these:

1. *Castoreum* in Pouder, take half a dram, or a scruple in Malmsey in the morning.

2 The Womb of an Hare beaten into pouder, and taken in like manner.

3 A scruple of Galanga taken every morning in pouder, rids the body of such infirmities as cause Barrenness; take it in white Wine: And truly I beleeve for very moist women, there is scarce a better remedy.

4 The Stones of a Fox, dried and beaten to pouder, and a dram taken in the morning in Sheeps-milk.

5 The Stones of a Boar used in the like manner.

6 The Brains of Sparrows and Pidgeons eaten, and (for ought I know) you may eat flesh and all, for they are very fruitful Creatures.

7 The Pizle of a Bull dried and grated to pouder, and a dram taken at a time.

8. To

8. To hold ſweet things to the place of Conception fore the Act of Copulation, becauſe they draw the Womb down; But after the Act, to the Noſe, to draw e *Matrix* up.

Thoſe, with many others, too tedious here to relate, ve been quoted by Authors.

Book V.

A Guide for Women in Conception.

SOme Women are so ignorant they not know when they are conceiv with Child, and others so coy they not confess when they do know it. shall labor to help the former; t latter, if they would learn to be a lit wiser, may help themselves.

I shal then divide this Book into these Chapters.

1 *Signs of a Woman conceived with Child.*
2 *Whether a Male or Female be conceived.*
3 *Of Conception of Twins, and the Reasons.*
Authors confuted.
4 *Of imperfect Children.*
Authors Opinions.
My own.

CHA

CHAP. 1.

Signs of Conception.

MAny are the waies Authors have left for Women to know whether they be with Child or not, which ppen true in many Women, but not in all, ſome of hich I ſhal quote, *Viz.*

1 A coldneſs and chillineſs of the outward parts after opulation, for the heat retires to make the Concepn.

2 The Belly waxeth very flat, becauſe the Womb clo-h it ſelf together to nouriſh and cheriſh the Seed.

3 Wringing or griping pains like cramps happen in the lly about the Navel.

4 Loſs of appetite to Victuals, and ſowr belchings, exeding weakneſs of ſtomach.

5 Diverſe appetites and longings are ingendred.

6 If cold Water be drunk, a coldneſs is felt in the reaſt.

7 The tops of the Nipples look redder than formerly.

8 The Breaſts begin to ſwel and wax hard, not with-t pain and ſoreneſs.

9 The Veins in the Breaſts are more cleerly ſeen, than ey were wont to be.

10 The Veins in the Eyes are cleerly ſeen, and the yes ſeem ſomething diſcolored, as a looking Glaſs wil newyou: this is a good ſign.

11 The Body is weakned, and the face diſcolored.

12 The Excrements of the Guts are avoided painfully. ecauſe the Womb ſwelling threſteth the right Gut toge-her.

Theſe be the vulgar Rules, or at leaſt the beſt of hem.

Give me leave to deliver what I have known to be ue, and never yet failed me.

1 If under the Eye the Vein be ſwelled, I mean under the lower Eye-lid the Veins in the Eyes appearing cleerly, and the Eye ſomething diſcolored, if the Woman have not her terms upon her at the time, nor watched the night before, you may certainly conclude her to be with Child, and this appears moſt plainly, juſt upon her conception, and the firſt two months: I have told many Women of it before they have been with child a fortnight, and never failed.

2 Stop the Urine of the Woman cloſe in a Glaſs three daies, and then ſtrain it through a fine Linnen cloth, if you find ſmal living creatures in it, ſhe is moſt aſſuredly conceived with Child; for the Urin which was before part of her own ſubſtance, will be generated as well as its Miſtris.

3 Take a handſom green Nettle, and put it into the Urin of the Woman, cover it cloſe, and let it remain in a whol night; if the Woman be with Child, it wil be full of red ſpots on the morrow; if not, it will be blackiſh.

And thus much for Prognoſticks, Whether a woman be with Child, or not.

CHAP. 2.

Whether a Woman be conceived of a Male, or of a Female.

HEreſin alſo I ſhall,

1 *Deliver you the Opinions of Authors.*

2 *What I have found to be true by experience.*

Firſt, Authors give theſe to be ſigns of Conception of a Male.

1 The Woman when ſhe riſeth up from a Chair, or the like, doth ſooner ſtay her ſelf upon her right hand than on her left.

2 The

2. The Belly lies rounder and higher than when it is a Fœmale.

3 The Child is firſt felt to ſtir on the right ſide, becauſe according to *Hippocrates*, the Male Children lie on the right ſide of the Womb.

4 The Woman breeds Boyes eaſier and with leſs pain than Girls, and carries her burden not ſo heavily, but is more nimble in moving.

5 The right Breaſt is more plump and hard than the left, and the right Nipple redder.

6 The colour of the Woman is more cleer, and not ſo ſwarthy as when ſhe conceives a Girl.

The contrary to theſe are Signs of conception of a Female, it were but loſs of time, and blotting of Paper to quote them.

Theſe are ſome of the vulgar Rules, and the beſt of them, I never knew theſe fail.

1 If the circle under the Womans Eye, which is of a wan blew colour, be more apparent under the right Eye, and the Veins moſt apparent in her right Eye, and that moſt diſcolored, ſhe is with Child of a Boy; if the ſaid marks be moſt apparent in the left Eye, judg her to be with child of a Girl.

2 Let her milk a drop of her Milk, into a Baſon of fair Water, if it ſinks to the bottom as it drops in, round ina drop, 'is a Girl ſhe goes withal, for if it be a Boy it wil ſpread and ſwim at top; this I never knew fail, though it be contrary to al Authors that ever I read.

CHAP. 3.

Of the Conception of Twins.

AUthors make ſome ſtutter about the Conception of *Twins*, and what the Reaſon ſhould be; as alſo how many Children a Woman might naturally have at one Birth.

The Ancients held a Woman might Naturally have ſeven, three *Boys*, three *Girls*, and one *Hermaphrodite*; and their opinion was grounded upon another as childiſh (for one errot Uſhers in another) becauſe they conceited a woman had ſeven Cels in her Womb; but long ſince, Anatomiſts beginning to grow pretty perfect in their manual operation, having, found out that the Womb had but one Cell, this ridiculous opinion was quickly exploded.

Others hold, a Woman can Naturally have but two Children, and their Reaſon is, Becauſe ſhe hath but two Breaſts: I know no reaſon but why they may as well hold, a Woman can go but two miles, becauſe ſhe hath but two Legs: we know well enough, that whatſoever is againſt Nature, is miraculous; and we know as well, that 'tis no miracle for a Woman to have three Children at a Birth.

In *Egypt* many times Women have five or ſix children at one Birth; the reaſon is ſuppoſed to be the fruitfulneſs of the place, and if ſo (as is probable) then let Women that would be fruitful, live in fruitful places.

Ariſtotle quotes a Woman that brought forth twenty perfect Children at four Births.

Tragus tells a ſtory of another in *Egypt* that had ſeven Children at one Birth.

All this is nothing to what *Albertus Magnus* talks of, for he tells of one Woman who had twenty two perfect Children in her Womb at one time, and miſcarried of them all; and of another who had an hundred and fifty at once, all as big as a Mans little finger.

Beſides, they ſay in a Monaſtery in *Holland*, there remains a Tomb of one *Margaret*, a Counteſs of *Holſtead*, who had three hundred ſixty four living Infants born at a Birth, and all Chriſtned. I urge no man, nor woman's faith to beleeve theſe things: But come,

First, *To the Cauſe of Conception of* Twins, (*or more Children than one at a time*)

Secondly, *Whether* Twins *be conceived at one and the ſame time.*

1 The Cauſe why Twins are conceived,

Herein Authors are various:

Avicenna and *Haly Abbas*, held the cauſe to be divers Cells in the Womb, but that as I told you hath long ſince been found out as falſe as what is falſeſt.

Empedocles attributes it to the plenty of Seed, which is able to procreate more than one.

Aſclepiades, to the ſtrength of the Seed by the ſame Reaſon.

Ptolemy, to the Poſition of the Stars, at the time of copulation.

2 About the Second, which is the greater Queſtion of the Two, Authors differ much.

Some of the Ancients, and almoſt all Modern Writers hold them to be conceived at one and the ſame act of copulation; the Seed not being ejaculated out all at once is divided in the Womb, and ſo more than one child conceived: This, though it ſeem ſomething plauſible, yet it will not hold water.

Another Reaſon they give is, Becauſe the womb having received the Seed, ſhuts ſo cloſe that it cannot give intromiſſion to any more Seed; and this as weak as the other.

For Anſwer to the Firſt.

The beginning of the conception, is not the caſting of the Seed into the womb, for than a woman muſt needs conceive every time ſhe hath carnally to do with her Husband; but the exquiſite mixture of the Seed of both Sexes is the very beginning and cauſe of conception, and that the womb having but one cel can exquiſitely mix Seed in two places, it in that work cloſing it ſelf ſo cloſe that no *vacuum* is left, is incredible. To

To the Second, I anſwer,

1 The womb ſhuts not ſo cloſe, but what ſeed is ſuperfluous, hath a place to be let out.

2 It is the delights of *Venus* that opens the womb at all times, for it opens by muſles, therfore voluntarily, and why can it not open the womb at one time as well as at another?

3 Neither do all Authors agree that Twins are conceived at one and the ſame time, for *Eraſiſtratus* a famous Phyſitian, and all the *Stoick Phyloſophers* were of my opinion, *Viz.* That they are conceived at diverſe, times.

4 All things are brought to paſs by a due limication of time, and two children conceived at once muſt needs be born at once, which is impoſſible. He that would know more of this, let him but peruſe the *Trutine* of *Hermes*, one of the wiſeſt of men, and let him but underſtand what he reades, and 'tis poſſible he may tell you (having the Nativities of both Twins) the very hour and minute when both were conceived. Let no *Aſtrologer* object to me, that the *Trutine* of *Hermes* is not exact to a minute, but let them know that if there be a truth in it to a Sign aſcending, there muſt needs be a truth to a Degree and Minute, and Second, for truth comes to a Punct, and the failing may be in their non-underſtanding of him.

5 All Authors hold a kind of ſtrange thing they call *Superfœtation* in Women. *Superfœtation*, as the word ſignifies, is a womans conceiving of a ſecond child, after ſhe is conceived of the firſt.

Authors are very frequent in proofs of this, and ſome ſuch have been known in *London*.

I ſhall let paſs what Poets ſay of *Alcumæna*, bringing forth *Hercules* and *Iphyclus*, one at the end of the ſeventh, the other at the end of the tenth month: (they that would read it, my find it in *Plautus* his firſt Play *Amphitrio*)

Amphitrio) And come to the relation of more ſober Authors, and ſuch as are *fide digniores*

Hippocrates writes of a woman of *Lariſſa* who brought forth two living and perfect Children, forty daies diſtant the one from the other.

Ariſtotle, *De Hiſtoria Animalium*, abounds in Examples: and ſome of the Births were two months diſtant.

Rhazis and *Avicenna* hold, That all Women that have ther terms, during the time of their going with child, are ſubject to conceive again.

Pliny gives divers examples of it: And *Dodoneus* in his Obſervations, many more. And the like you may read in *Laurentius*.

Thus then you ſee by this Argument, That 'tis poſſible for a woman to perfect a ſecond conception, after ſhe is conceived of the firſt; and if ſo long after as Authors ſay, then much more likely ſooner, before the womb is filled with the growth of the firſt. But to make the matter beyond all diſpute: whereas our Tranſlation ſaith, *Gen.* 42. *And ſhe conceived* AGAIN, *and bare his Brother* Abel: Thoſe that have skill in the Original, know that it ſhould be tranſlated *She* CONCEIVED UPON CONCEPTION, *and bare his Brother* Abel. Let this put an end to the Diſpute.

And then, if the *Trutine* of *Hermes* be true, (I have heard many cavel at it, but never any diſprove it, nor bring a bit of wiſe reaſon againſt it) there you may find a reaſon why two children may be conceived at a months diſtance, and yet born in one day; and if two Children lying in the ſame womb, at the ſame time, be at any time conceived at twice, is it not moſt probable they are ſo alwaies? However this is apparent, that by teſtimony of all Authors, yea by the judgment of that Prudent Phyſitian Dr. REASON, a woman may miſcarry of one Twin,

and

and yet go out her whol time with the other, as *Hippocrates* quotes in his Book, *De Natura Pueri*: Nay, both *Ariſtotle* and he, quote women that brought forth two Children at one Birth, and a third fifteen weeks after: Then it follows, that they are little better than Murderers, who force away the ſecond child, the firſt being born before it's time, eſpecially if the flux of blood be not great, nor ſigns of Labor appear.

Here is another Queſtion, to be anſwered, Viz. *Why women deſire the act of Copulation after they are conceived, when Beaſts do not?*

Pappæa the Daughter of *Agrippa* the *Roman*, a wanton Laſs, being asked the Queſtion, Why Beaſts did nor deſire it as well as Women? Anſwered, Becauſe they were Beaſts.

The Anſwer was acute 'tis confeſt, and acuter, becauſe not premeditated; and our own Writers give no wiſer, for they ſay, 'Tis a Prerogative and Vertue God hath only given to Women. Alas, poor Fools! that make a Vertue of a Vice.

The very truth is, The Curſe of God for *Adams* firſt ſin lies more heavily upon Man, than it doth upon Beaſts, and Luſt is a great part of this Curſe, and the Propagation of many Children at once an effect of that intemperancy; and that I ſuppoſe to be *Hippocrates* his Reaſon of forbidding Copulation to women with child. For my own part, far be it from me to forbid it, for I know well enough the Nature of Man is ſo vicious, that he muſt have to do with his Wife, or ſome body elſe in that time, or do that which is worſe than either: However, hereby you ſee the fruits of original ſin, and what cauſe you have to be humbled in the preſence of God for it, and require his aſſiſtance againſt the wretched effects it produceth.

CHAP

CHAP. 4.
Of Imperfect Children.

MAny are the forms which Authors have left to posterity, of monstrous Births; some altered in respect of Sects, as *Hermaphrodites*, in form as beastial; some double-bodied, some maimed, and many others which would do me no good to write, and you as little to reade of.

Authors differ as much in the Cause.

The *Divine* refers it to the Judgment of God alone, which if true, without the help of Nature, then is every Monster a Miracle.

Astrologers, they refer it to the Stars, and the Position of the Moon in deficient degrees at the time, of Conception.

I cannot close with any of both these, neither altogether with a third, which is more probable, although (perhaps) the Judgment of *Astrologers* may concur.

Some hold the imagination of the Woman to be a great cause, by beholding either such Monsters, or such Pictures, and that's the reason, they say, that they are so frequent in *Egypt*: So also you may reade of one, that brought forth a Black-moor, the woman beholding the Picture of a Black-moor hanging in her Chamber: And of a Woman at *Pisa*, that brought forth a Child ful of hair like a Cammel, because she was so superstitiously wise to kneel every day to the Picture of *John the Baptist* cloathed in Cammels hair. Also I my self know a woman this day living, that in the time of her Conception fixing her Eyes and Mind much upon a Boy with two Thumbs on each Hand, sitting at dinner by her, brought forth a Boy with as many her self: this I say, may be the the cause of some deformity.

Pu-

But the greateſt cauſe of womans bringing forth children imperfect, or mutilated, or crook-backt, or with Iſſues or Leproſie, &c. I take to be, becauſe the act of Copulation, was done at that time when the woman had her Menſtruas upon her. It was not for nothing, God Himſelf forbad a man to touch a woman at ſuch a time; and from ſuch corrupt beginnings uſually little good proceeds; and although the Grace of God is free, and laies hold on whomſoever he pleaſeth, yet uſually (I do not ſay alwaies) ſuch are perverſe in mind and manners, as in body, *Cavendum ab iis quos Deus notavit* (ſaith the Latin Proverb) Beware of ſuch whom God hath marked.

As for ſuch as are born Monſters, you muſt pardon me if I make a queſtion whether they were conceived by ſome Beaſt or not; for a Woman may conceive by the Seed of a Beaſt, becauſe it is by Nature fruitful, but thereof wil be a Monſter born, not a Man.

Book

Book VI.

Of Miſcarriage in Women.

WOmen are moſt ſubject to ſuffer Abortion, or Miſcarriage, in the two Firſt months of their Conception, becauſe then the ligaments are weak and ſoon broken, and towards the latter end of her time, becauſe then the Womb is ſo ful that it cannot ſhut cloſe, and ithal the Child heavy.

Moreover, Many if not moſt Women, are ſubject to be livered at the end of ſeven months, becauſe of the comeaneſs of the time, Seven being a Note of perfection, nd therefore the Scripture ſaith of our Lord *Jeſus Chriſt* hat *he ſprinkled the Altar with his Blood* SEVEN *mes*, and all things were perfected the *ſeventh day*. he *Pythagoreans* call it, *The Knot and Tie of mans life* nd ſo doth *Tully*, in *Somno Scipionis*, and *Hippocrates*, ib. *De Principiis*, ſaith, *Mans life conſiſteth of the numr of* SEVEN. And we all know, every *ſeventh* yeer mpleateth the *Afridary* of the Nativity, I could fill o or three ſheets of Paper with Proof of it; but enough.

I ſhall

I shal heere confine my Pen,
1 *To the signs of Miscarriage.*
2 *To the Cause.*
3 *To the Cure of it.*
4 *A word or two of Womans Longings.*
5 *Of Children with Hare Lips.*

CHAP. 1.
Of the Signs of Miscariage.

AS for Signs of Miscariage, they are easily known by every Woman with Child, and therefore almost needless to rehearse; As,

1 The Child displaced, and fallen down low toward the mouth of the Womb.

2 The Courses appearing blackish in colour, much in quantity, for though many Women have them after they are breeding, yet they are pale in colour, and they always shew ill diet, Nature rejecting them as not being fit for the nourishment of the Child; but if they come blackish, with pains, and throws, especially the Woman being far gone with Child, they signifie abortion.

3 When the Breasts, which before were round and full wax lank, and flag down, for the most part abortion follows. *Hippocrates* saith (but whether truly or no, I know not) That if a woman goeth with two Children, a Male and a Female, if the right breast fall, she loseth her Male child, if her left, her Female.

4. If in dangerous sickness a Woman fall in Labour she usually dies, and the child also.

5. Redness of the Face, trembling of the Body, Palsie in the Head, Pains in the inner parts of the Eyes, if the Terms come down at the same time, and the Body be troubled with Wind, they are held to fore-shew Miscarriage.

But becauſe all things are better knowen by an argument *a priore*, than by an argument *a poſteriore*; by the Cauſe, and what goes before, than by what follows after. We come to the Cauſe.

CHAP. 2
Of the Cauſes of Abortion.

THe ordinary Cauſes of Abortion are theſe,

1. A weakneſs or corruption of the Womb, when it is weakned or offend by Viſcous, Slimy, or Slippery, Phlegmatick, or Watry Humors, that ſo it cannot retain the fruit received.

2. Apoſthumes, or Inflamations of the Womb, hinder it through pain, that it cannot perform its office.

3. Being extreamly bound in Body, in forcing to ſtool forceth the child down, which was before much oppreſſed by the right Gut, being filled with hard dung, therefore *Hippocrates* ſaith the Diſeaſe *Tenaſmus* coming upon a woman with child, commonly cauſeth Abortion, *Tenaſmus* is a Diſeaſe when people have great provocation to Stool, yet can do nothing.

4. The Hemorrhoids, or Piles many times cauſeM ſcarriage.

5 Fat Women are ſubject to Miſcary by reaſon of the ſlipperineſs of their Wombs, and very lean Women for want of Nouriſhment for their child in it.

6. Bleeding in the time ſhe goes with child.

7. Strong Purges are very bad, but Vomits worſe.

8. Great cold and heats, a Bath, and a hot houſe, favor not a child in the Womb, for they heat it ſo, that it labors to come out where tis cooler.

9 Hunger ſtarves the child in the Womb, ſurfeiting by much meat or drink ſtrangles it

10 Outwardly it may be done many waies, as by Fals, Blows, Anger, Fear, Sorrow, Running, Leaping, Lifting, immoderate Exercise, &c.

CHAP. 3
Of Preventing Miscariage.

THe Cure of *Abortion* is various, not only according to the Cause, but also according to the time, whether before, or after Conception: and indeed the surest remedy is, to prevent it even before the Child be conceived.

I shal then divide my Rules into Two parts, *viz.* what is to be done,

1 *Before* } *Conception.*
2 *After* }

Before Conception, 1 Let her strengthen her Body, and let her take such Medicines as strengthen her Womb first, and such as further conception afterwards; you have enough of them before: Also, let her drink Wine wherein Mother of Time hath been well boyled, for this is excellent for this use.

2 Either windiness, or moistness, or drines of the Womb must be the cause of it.

If windiness, there's no better remedy under the Moon, than eating half a score Juniper Berries every morning.

If moisture: let her sweat in a hot House, and use her Body to Exercise, and take halfe a dram of *Galanga* in Pouder mixed with as much Cinnamon, every morning in Muskadel.

If drineſs of the Womb be the cause, as many times, the Womb wanting moisture to sustain the Child, is many times the cause of barrenness; and becaus it was but briefly handled before, I shall be the larger in it here.

It is most incident to yong flourishing Women, and such

such as are chollerick of complexion, and is known by an exceeding proneness to Venery.

It is cured by cold Emulsions, made of Barly Water, wherein mix the Seeds of white Poppies, Almonds blanched, the Seeds of Cucumers (or Cowcumbers as the vulgar call them) of Melones, Gourds and Citruls, of each half an ounce, and drink it for their ordinary Drink.

Let her avoid all violent motion, drinking Wine or Strong-water.

Let her anoint the Reins of her Back with Oyl of Nightshade.

Also the Seeds of Mandrakes are said to purge a foul, cool a hot, and moisten a dry Womb; and therefore some think, *Rachel*, *Ge* 20. desired them, as knowing the heat and driness of her Body was the cause, of her barrenness. And I am the rather induced to beleeve such a thing may be true, because such infirmities are most usual to people of fair complexions: You may take half a dram at a time bruised, in a little white Wine, neither need you fear the coldness of them, for the Seeds are nothing so cold as the Herb, because they contain in them a vital Spirit, that so they may be able to beget their like, which must needs be hot, because all Generation is performed by heat, not by coldness.

Thus much for preventing Miscarriage before Conception.

After Conception, which is the second thing I promised, I shall declare to you what hitherto hath been hid from your Eyes.

1 Let a woman with child drink a draught of Sage-Ale every morning, it wil do her more good than she is aware of: Let no man object that Sage provokes the

terms, and therefore is more probale to cause miscarria
than provent it; for in deed and in truth, one and the sam
Medicine by strengthning the part afflicted, may brin
forth contrary effects, and therefore Cinnamon thoug
it binds in a looseness; yet it provokes the Terms whe
they are stopped, and stops them when they flow dow
immoderately, nay, I have known *Aurum Potabile* sto
the Bloody flux in one, and give another whose Bo
was Cacochymical many stools.

2 If signs of Abortion appear, the usual way is, to l
a Toast, sopt in Muskadel to her Navel, and ma
times it doth good, for it is a good Medicine: But
take a little Gaden-Tansie, and having bruised it, spri
kle it with Muskadel, and apply that to the Navel is
better.

Also Tansie put in Ale, as you make Sage-Ale (
know not how to teach you, being no Brewer) and
draught drunk every moning, is a Soveraign remedy f
such women as are subject to miscarry.

Also I would advice Midwives alwaies to keep a Syr
by them, made with the Juyce of Tansie, clarified a
boyled into a Syrup, with twice its weight in Sugar, t
so they may have it in readiness to give a spoonful or t
of it, in such cases: It is a most excellent Medici
though it be not in the *Colledges Worm-eaten Dispen
tory*, for the Herb by a magnetick vertue draws the ch
in the Womb any way, or retains it in its proper pla
The Herb is common to be had, and wil serve man
childs life, and its Mothers also, if used according
these, and other Directions that you shal read bef
you have read the Book thorow.

3. There is a Stone they call *Lapis Ætites*, and
some *Lapis Prægnans*, or the Stone with child: I am
formed that there are many of them to be had no
London. I shal first describe them: Secondly, te
their use.

1 Of these Stones are four sorts.

The best comes from *Africk*, and is found in an *Eagles Nest*, for they say the *Eagle* cannot lay her Egs without them; it is very little, and easily beaten to Pouder, it hath another little one within it, which if you shake it you may perceive to rattle, and therefore 'tis called the Stone with child: This is thought to be the Female, and some, and they no smal Fools neither, think there is no Sex in Stones, I cannot stand to dispute the point now, though I hold a Sex both in Stones and Trees.

The Second, which they call the Male, comes from *Arabia*, and hath another hard stone within it, it self being hard like a Gaul, and difficult to beat to pouder, and is of a reddish colour.

The third comes from *Cypress*, and is like that which comes from *Africk*, but only bigger, haveing sand and little stones within it.

The fourth is called *Taphinsius*, from the place whence it comes; it is found in Rivers, in colour white, in form round, and hath another stone within it; this is accounted the worst of all: but as in some things the best is bad, so in this, the worst is very good.

2 For its Use.

This Stone being hung about the neck of a Woman with Child, so that it touch the Skin, preserves her child in her Body, til the due time of her delivery come; experience shall prove my words to be very true; and when you find them so,

1 Give glory and praise to God for it.

2 Admire at his wonderful Works in his Creatures.

3 Know that great is the ignorance the first sin of *Adam* hath involved Man-kind in that, we cannot now exactly know the vertues of the Creatures as he in his innocency did, as appears by his giveing them Names according to their Natures.

4 If God begin to manifeſt himſelf to you in teaching you knowledg, be thankful for it, and know that if th day break, the Sun wil riſe.

I think 'tis needleſs to forewarn Women of ſuch thing as cauſe Miſcariage, or to tell weak Women they mu eat good Victuals, for out of queſtion they will do it they can get it, I never knew any behind hand in that I wiſh from my heart, our State would but be ſo happ to take ſuch a courſe that Women in that caſe might no want, which they might eaſily do if they would remo from us the *Norman Slavery*, as they have done the *No man Race*. 'Tis one way to make them dear in the Ey of God, and give a leading example to other Nations beſides, the more childrens lives are preſerved, the mo Soldiers will they have when they need them. And rich people know, and ſay I told them of it, that f their poor neighbors with child that lack neceſſaries, what (happily) they have a mind to, they being able releeve them, the not doing of it, ſhall by the great G of Heaven and Earth be required another day at th hands. I have freely in the preſence of God here in d charged my own duty, without flattering any body, w ever fails in duty herein I cannot help it: I hereby, the preſence of God, acquit my ſelf from the anſweri for the blood of all thoſe that are loſt this way; r Women are but Women, look to your ſelves, bl hath learn'd the trick to cry for vengeance ever ſince *bels* daies.

CHAP. 4.

Of womens Longings

AS an Appendix to this Book, give me leave to ſp a word or two of Womens Longings or Luſti which is incident to many, if not moſt Women in t of their going with child, and it comes fitteſt into t pl

place, becauſe many times it cauſeth miſcarriage, and in this I can quote but my own Opinion (yet that you ſhal not find too light if you wil be pleaſed but to weigh it in the ballance of Reaſon) for all the Authors that ever I read, or could get, have ſpoken of it, *Aut nequicquam, aut nequaquam*, either not at all, or to no purpoſe.

The cauſes of it I conceive to be either one of theſe two;

1 *Phyſical.*

2 *Prognoſtical.*

1 *Phyſical*: That you may underſtand this, I pray take notice that the Omnipotent and only Wiſe God, having made this World of a Compoſition of Elements, ordered it not only to maintain it ſelf, but alſo to increaſe and multiply in a Natural way, which is that we call *Phyſical*, for φύσις, in Greek is *Nature*, and this is that which we cal the univerſal providence of God (for his particular Providence to thoſe whom he hath united to himſelf by the Perſon of Jeſus Chriſt is another thing) This Univerſal Providence, I take to be that which the Sons of Wiſdom call NATURE, and ſhe is placed by the moſt high God, as *Viceroy* over the whol World, and therefore as wiſely as ſhe can puts off every hindrance that is an obſtacle to her work, in mans begetting his like, ſhe is the Princeſs of Phyſitians; and though the Colledg is little, or not at all acquainted with her, Wiſdom hath commanded all her children tobe obedient to her.

Phyſically we conclude, that exceſs in things which Philoſophers call, *not Natural*, tobe the cauſeof womens longings.

Things *not Natural* are,

1 *Meat and Drink.*

2 *Sleeping and Watching.*

3 *Fulneſs and Emptineſs.*

4 *Exerciſe and Reſt.*

5 *Affections of the Mind.*

Exercise in these, corrupts the things that are Natural, of which one great one is, to beget its like (I shall, God assisting me, instruct you in theis to the full, in a Treatise which hereafter I intend, *viz. How to preserve your Bodies in Health.*)

Wel then, if the Body of the Woman be thus disturbed, of necessity the Child within her must be disturbed also; therefore Nature as the chief Artificer, calls for such Food as must make fitting blood for the Nourishment, or encrease of the Child; your child is nourished by your own blood, your blood is bred by your diet, rectified or marred by your exercise, idleness, sleep, or watching, &c. *Nature* sees and knows how you swerve from what is fitting, she calls, and calls like a Work woman for what is requisite either to make up what you want, or to remedy what you have done amiss, by breeding a nourishment for the child within you contrary to what diet or things not natural, you have formerly kept, or to supply your conception wherein you have been wanting to it, she is a Mistris worth ten of the Colledg of Physicians; I assure you I have had some communication with Dr. REASON, one (in my opinion) of the wisest of men, and he told me it must needs be as I say, and proved it to me thus; Those which live idlely (as the Gentry and Citizens Wives, that seldom use their Bodies to any exercise, unless it be playing with their Dogs, and keep not good diet are most pestered with such Longings. Women of good diet (if there be any such) and such as mind their business, and use exercise, are less troubled with them, yet I hope no Women are so proud as not to be ruled by *Reason*, nor so simple but will confess *Nature* to be a better Work-woman than themselves. This is my *Physical* Reason.

My *Prognostical* Reason is this.

The Wisdom Almighty God hath given to Nature

such, that it knows before hand what the fruit conceivid wil come to, and many times this way gives warning of it, that so Parents may have time enough, if they have but wit enough (for Nature cannot endure fools) either to prevent, or provide for it.

For Example.

1 Many times women with child long for things not accustomed to be eaten, as Dirt, Sand, &c. their Children then seldom live long : Why should such Parents fix their affections so strongly upon such a Child, which *Dame Nature* told them would not live before it was born, and how much causless sorrow might have been avoided this way ?

2 Many women with child have a mind to steal things why may not Nature certifie the Parents hereby, that the childs inclination wil be to theeving ? and how ought they to pray to God for their children to deliver them from such an evil, as also to give them good education, for good breeding many times, makes men avoid those sins which other men run into.

I have done, only take notice, that Nature not having her desire (and she desires nothing but what is needful, perhaps of necessity) is forced to let go the Conception for want of necessaries, and then the women miscarries, and who can blame her? the children of *Israel* could not make Bricks if they had not straw.

The only Remedy for this Infirmity in Woman (for I cannot well call it a Disease) is to drink a Decoction made of Vine Leaves often ; they may make a strong Decoction of it in time of year when it may be had, and then boyl that Decoction into a Syrup, and keep it all the year. How to make Syrups of any kind of Herbs whatsoever, you may see in my *English Physitian* ; and how to keep them all the year for your use at all times.

CHAP.

CHAP 5.

Of Children born with an Hare Lip.

I Have but a little to say to this, but that little may be to purpose. The cause of it is wel known to be, the Mother in the time of her conception, being affrighted either with sudden starting of an Hare or Coney, or by losing her longing to eat a piece of such a Creature. This was *Mizaldus* his Opinion: And I am confident some women now living, know this to be true enough, yea too true.

His Prevention is this (for he was an od conceited man as well as I, though one of the ablest men of his time) Let a woman slit her Smock at sides like a Shirt, when she goes with child.

Let no woman despise it, because 'tis plain and easie: the waies of God are all so: 'Tis the inventions of men are so difficult that a woman cannot do her self good, but she must undo her Husband also.

Book VII.

A Guide for Women in their Labor.

I Do not here intend to teach Midwives how to perform their Office, for that they know already, or at least should know, It being far beside my intent to tell them what they know already, but to instruct them in what they know not.

This is that I shall speak of.

The Labor of a Woman may be said to be Two-fold.

1 *Of a dead Child.*
2 *Of a Living Child.*

Of each of which in a *Section* by it self.

Sect.

Sect. 1.

Of Women Laboring of a dead Child.

IN this it is (that I can think of) only requisite,

1 To give you signs when the child in the Womb is dead.

2 Means how to bring it away.

First, Signs of the fruit in the Womb being dead, are,

1 The Breasts suddenly slack and fall flat, or bag down; What should I provide to feed a dead creature, saith *Dame NATURE*?

2 Coldness possesseth the belly of the Mother, especially about her Navel

3 Her Urine (*Anglice* her Piss) is thick, with filthy stinking setlings at bottom.

4 No motion of the Child is perceived, no though you wet your hand in warm water and lay it upon her Belly, for that's the way to make the child stir.

5 Dreams of dead men trouble her in her sleep, at which she is affrighted

6 She longs to eat such things as Nature never alotted to be eaten.

7 Her face looks but scurvily, and wants her usual mirth.

8 Her breath stinks.

9 When she turns her self in her bed, or riseth up, the it in her Womb swags that way, (if it be not a solecism to

to call a dead child *Fruit)* like a lump of Lead, and indeed if the child be any thing diſplaced it wil do ſo, yet if Tanſie be but applied to her Navel, or the Stone *Ætitis*, it wil remedy it if the child be alive, but not ſo, if dead.

For Cure, or bringing away the dead child, which is alwaies obnoxious to the Mother that goes with it; a dead creature being very contrary to the living, wherein appeared the Tyranny of *Mezentius* in *Virgil*,

Mortua quinetiam jungebat Corpora vivis,
Componens Manibuſq; Manus atq;, Oribus Ora.

Dead Bodies to the Living he did place,
And joyn'd them Hand to Hand, and Face to Face.

I pray be pleaſed to accept firſt of this Caution, Be ſure you uſe no means to bring it away before you be ſure 'tis dead, leſt you be found little better than Murderers another day: If you follow my former Rules, you can hardly (if you have any wit) miſs of the truth, I mean thoſe in the former Book as well as in this, you ſhal find them better than a Candle and a Lanthorn to guide you to the truth, and you may (if you be wiſe) find enough in them, and learn enough by them, if not to teach you wit, yet to tell you what wit you lack, but when you are confident your child is dead (which will never be, if the Rules your God hath delivered to you by my Pen be but followed) I ſay, if you be confident your Child be dead in your womb, do thus, (and I pray give me leave to paſs by the vulgar Rules as though I knew them not

1 Take half a pint of White Wine and burn it, only adding half an ounce of Cinnamon to it, burn it with no other Spice, and when you have drunk it, (for it wil not do the deed by looking upon it) if your pains of travail

travail come upon you, your child is dead indeed, if not, your child may probably be weak or ſick (for children are capable of ſickneſs even in their Mothers bellies) but it is not dead, for then (if your child be living) it wil refreſh it and give you eaſe: take notice by this (good Women) Cinnamon refreſheth the child in the Womb and ſtrengthens it.

2. If the child prove to be dead indeed, theſe Herbs are Medicinal boyled in white Wine, take as many of them as you can get, and if you can get but one of them, it may do the deed you deſire; Dittany, Bettony, Peny-royal, Sage, Featherfew, Centaury, Ivy, Leaves and Berries, &c.

3. Sweet Bazil in Pouder taken half a dram at a time in white Wine.

4 The Privities anointed with the Juyce of Garden Tanſie, or if you pleaſe, you may take the Herb in Summer when it may be moſt plentifully had, and before it run up to flower, and having bruiſed it well, boyl it in Oyl till the Juyce of it be conſumed: (if you ſet it in the Sun after you have mixed it with the Oyl, before you boyl it, and let it remain there a month together, it wil be the ſtronger) This is an excellent Oyl, for Midwives alwaies to keep in a readineſs for ſuch a buſineſs.

5 The Stone *Ætitis* held neer the Privities draws away the Child, for its magnetick Vertue is ſuch, that it draws the Child any way, as readily as the Load-ſtone draws Iron.

6 Make a ſtrong Decoction of Hyſop with water, and let the Woman drink it very hot, and it will ſoon bring away the dead child: if ſo ſoon as ſhe is delivered of the dead child, you ſuppoſe any of the after-birth be left behind, for many times in ſuch caſes it is rotten, and comes away by piece-meals, let her continue drinking the ſame Decoction til her Body be cleanſed.

7. Take

7. Take the Roots of Polypodium, ſtamp them very well, warm them a little, and bind them on to the ſoals of her feet, it wil quickly bring away the child, whether it be alive or dead.

8. A Decoction made of the Herb Maſter-wort, uſed in like manner as the Decoction of Hyſop, works the ſame effects. To wiſe Women I have ſpoken enough.

Sect. 2.

A Guide for Women, Laboring of Living Children.

THis I confeſs is the Baſis of this Book, which (that I may be as plain as I can) I ſhal divide in-to theſe Chapters:

1. *What facilitates the Labor.*
2. *Of cutting the Navel-ſtring.*
3. *What brings away the After-birth.*
4. *Certain neceſſary Queſtions Anſwered.*

CHAP. 1.

What makes the Birth eaſie.

FOr a Caution to this, let me adviſe all Midwives,

1. Not to give any thing inwardly to haſten the birth, before they know the true time of Birth is at hand; for

for the want of obſerveiug this, hath ſpoiled many a child and put the Mother to twice as much pain as needed.

2 Let not the Child be forced a way, unleſs an immoderate flux of Blood come down, for if ſuch ſymptom appear, your beſt way to ſave the womans life is, to force away the child. I have known ſome Women, and that of late daies, that in ſuch caſes have fallen into the hands of ſuch Creatures, that they had as good have ſent for a Butcher to deliver them.

3 I confeſs it is ſomething hard at firſt, to know when the true time of the womans Labor is, many Women being troubled with pains ſo long before their true Labor comes, yea, ſome many weeks before; and the reaſon why they are ſo, I conceive to be heat of their Reins. I ſhal be very willing to help in this what I can; therefore conſider.

Firſt, Heat of the Reins in Women in that caſe may be known by ſwelling of their Legs: when women with Child find their Legs to ſwell much, let them take it for granted that their Reins are too hot.

Secondly, The Cure is, to cool the Reins before the time with Oyl of Poppies, Oyl of Violets, or Water-Lillies, by anointing the Reins of their Backs with them; for moſt aſſuredly ſuch women whoſe Reins are over hot, have uſually hard labor: But above all the Remedies that I know, I commend the Decoction of Plantan Leaves and Roots; you may make a ſtrong Decoction of them in Water, and then having ſtrained and clarified it with the white of an Egg, boyl it into a Syrup with its equal weight in Sugar, and keep it for your own uſe, or your Friends in ſuch caſes.

4. I told you before, that the Skins which the Greeks (and our Rabbies from them) call *Amnios* and *Allantois* contained the Urin and Sweat of the Child, the uſe of which Urin and Sweat is great before, and in travail.

Fir

First, Before Travail, by their means the Child is more easily sustained and born up in the Womb.

Secondly, In the time of Travail (the Birth approaching) both these Skins, the *Amnios* and *Allantois* are broken by the vehement stirring of the Child, so that these excrements fall down to the Neck of the Womb; and this is that Midwives cal the Water, and when they see that come away, then they say to them that stand by, Now the Birth is near: And 'tis very true, and the certainest sign that can be; for the Child is no better able long to subsist in the Womb after those Skins are broken, than a naked man is in an heap of Snow. These Waters, if the Child come presently after them, facilitate the Labor, by making the passage slippry; and therefore let no Midwives endeavor with their Nails, nor any thing else, to force the Water away. *Dame Nature* knows when the true time of the Birth is, better than they, and usually retains the Water til that time.

On the contrary, If the Water by accident break away too long before the Birth, such things as hasten Nature, may safely be given or admitted; such are Dittany, Bettony, Penyroyal, Juniper Berries, Red Corral, &c.

2. Featherfew boyled in white Wine, and a draught of it drunk; or good Women (if they please) may take the Juyce of it when it is in prime (and I think that is in May) which having clarified, they may boyl into a Syrup with its double weight in Sugar, and so keep it by them al the yeer, until such time occasion calls for its use. My *English Physitian* teacheth you at large.

Thirdly, Mugwort used in the same manner, worketh the like effects.

Fourthly, A dram of Cinnamon in Pouder given inwardly, profits much in this case.

Fifthly, Tansie, bruised and applied to the Privities; or Oyl of it so made, and used as you were taught before.

Sixtly, The Stone *Ætitis* held to the Privities, in
ſtantly draws away both Child and after-burden; ye
draws out Womb and al, if you remove it not inſtant
after they are come away, its magnetick vertue is ſuch
If you do any miſchief that way, the fault is not min
you are forwarned of it, for ſuch is its vertue, Th
both Child and Womb follow it as readily as Iron do
the Load-ſtone, or the Load-ſtone the North-ſtar.

Seventhly, *Mizaldus* quotes many other waies.

1. An Aſſes or Horſes Hoof hung near her Privities.
2. A piece of red Corral hung neer the ſaid place.
3. A Load-ſtone held in her left hand.
4. The Skin a Snake hath caſt off, girt about her mi
dle, next her Skin.
5. Pears being in her Chamber, hinder her from bei
delivered.

Eightly, A Decoction of Savory made in white Wi
and drunk gives ſpeedy delivery to Women.

Ninthly, Another good remedy to give ſpeedy deli
ry to women, is this, Take wild Tanſie, or Silver-we
bruiſe it, and apply it to her Noſtrils.

Tenthly, Take Date-Stones and beat them to Poud
and let her take half a dram of them in white Wine a
time,

Eleventhly, Take Parſly, bruiſe it and preſs out t
Juyce and dip a linnen cloath in it, and put it up (be
ſo dipped) into the mouth of the Womb, it wil preſe
ly cauſe the Child to come away though it be dead, a
not only the Child, but alſo the after-burden; and
only ſo, but the Juyce of Parſly, eſpecially Stone-parſ
being drunk by a Woman with Child, cleanſeth not o
the Womb, but alſo the Child in the Womb of al gr
Humors.

Twelfthly, It is excellent good in ſuch a caſe to t
a ſcruple of Caſtorium in pouder in any convenient
qu

quor, or two or three drops of Spirit of Caſtorium. or
ight or nine drops of Spirit of Mirrh given in any conr
enient Liquor, gives ſpeedy delivery.

Thirteenthly, Give a Woman in ſuch a caſe another
Womans Milk to drink, it wil cauſe ſpeedy delivery and
moſt without any pain.

Fourteenthly, The Juyce of Leeks being drunk with
rm Water hath a mighty opperation to cauſe ſpeedy
elivery.

Fifteenthly, Take Peony Seeds, and beat them to
ouder, and mix the Pouder with Oyl, with which Oyl
oint the Loyns and Privities of a Woman being with
hild, it giveth her deliverance very ſpeedily, and with
s pain than can be imagined.

Sixteenthly, Take a ſwallows neſt, and diſſolve it in
ater, ſtrain it and drink it warm, it gives delivery
th great ſpeed, and much eaſe.

Let Midwives be ruled by me, never to force away a
hild unleſs they are confident it be dead.

2. Unleſs the Woman Laboring with it, be troubled
th an immoderate Flux of blood, or have Convulſions.

Thus (good Women) have I given you my Rules,
ich if you pleaſe to make proof of, you ſhal find as
nſtant as the Sun in the Firmament, that never fails
thout a Miracle. I have not medled with your Cal-
gs nor Manual Operations, leſt I ſhould diſcover my
norance, like *Phormio* the Philoſopher, who having
ver ſeen Battel, undertook to read a Military Lecture
ore *Hanibal*, the beſt Soldier in the World. *DAME*
TURE was the Mother of what I have written, and
ath been verified by her two Sons, Dr. *Reaſon*, and
Experience.

CHAP. 2.

Of Cutting the Navel-string.

GReat heed, and great care is to be taken about this which ſome accompt but a trifle; yet in perfor ming this work (which is quickly done) doth none o the leaſt Art and Skil of a Midwife appear: That thi may be done with that prudence which is required, yo ought to obſerve.

1. *The Time.*
2. *The Place.*
3. *The Manner.*
4. *The Conſequent.*

1. *The Time.*

The Time is ſo ſoon as ever the Infant is come out o the Womb, whether he come with part of the afte birth, or without it, for ſomtimes the Child brings i to the world a piece of the *Amnios* upon its Head; an this is that good women cal the *Caul*; nay, ſo ſotti they are to think, A Child born with a Caul one his he muſt needs do wonders, *Cujus contrarium eſt verum* Nay, ſo much vertue remains in the Caul it ſelf, that wil perform as great Acts as *Hercules* in his twelve L bors, abate me but his ſe ching *Cerberus* out of He Whereas (as I told you) it is only a piece of the *Amnio* If you find it upon the Childs Head, you ſhal miſs there; if you miſs it upon the Childs Head, you m find it there: And the Reaſon why ſome Children co into the World with their Brows crowned with it, weakneſs, which is an argument of ſhort life, and ſu an argument as ſeldom fails. Well then, Whether t

Chi

Child come with this, or without it, ſo ſoon as it hath made its *Exit*, or is freed from its Mother, Conſider whether the Child be weak or ſtrong.

(I told you before that both the Vital and Natural Spirit was communicated by the Mother to the Child by its Navel-ſtring.)

If the Child be weak, gently put back part of the Vital and Natural blood into the Body of the Child by its Navel, for that recruits a weak Child. If the Child be ſtrong, you may forbear. Thus you have the time; only this let me tel you, That many Children that are born ſeeming dead, may be inſtanly brought to life if good means be uſed, in which caſe, take this for one (you may alſo uſe it if the Child be very weak) *viz.* Cruſh out ſix or ſeven drops of Blood out of that part of the Navel ſtring which is cut off, and give it the Child inwardly.

II. *The Place.*

About which Authors make ſomthing to do; and our Midwives at preſent can ſcarce agree.

The diſtance the Navel-ſtring ſhould be cut off from the Childs Body, *Ætius*, *Lib.* 4. *Cap.* 3. preſcribes to be four fingers breadth: A wooden Direction, becauſe Midwives fingers differ ſo much in breadth. We wil imagin he means four inches; the Ancients jumped generally in that opinion. *Mizaldus* was in this point a little critical, and yet an honeſt Man, and his Criticiſms begat ſome errors in ſome Modern Writers, and in our Midwives at preſent. Hence (as I ſuppoſe) it comes to paſs that Midwives (if *Spigelius* ſpeak truth, or others who are but his Apes (leave a longer part of the Navel-ſtring of a Male that they do of a Femal, and their ſuppoſed Reaſon is this, Becauſe in Males they would have the Inſtrument of Generation long, that ſo they may not be

Cowards in the Schools of *Venus*; But in Females they cut it ſhorter, and that they think (forſooth) makes them modeſt, and their Privities narrower: This *Spigelius* and al our Modern Writers jeer at; His words tranſlated verbatim are theſe: *I muſt of neceſſity make my ſelf merry with this Opinion, for if it were in the power of Women to make the Privities greater or leſſer by cutting off the Navel-ſtring, in ſober ſadneſs, al Women laboring with Child, would complain of Midwives, and that deſervedly too, becauſe they left them not a great part of their Navel-ſtring when they were born, that ſo their Privities being large, they might be delivered with the more eaſe.* Thus *Spigelius*, and al the reſt harp upon the ſame ſtring.

Mizaldus orders it to be cut long both in Male and Female Children, his Reaſon is, Becauſe the Inſtruments of Generation follow the proportion of it; and therefore if it be cut too ſhort in the Female, it wil be a hindrance to her having Children. *Taiſnier* a famous aſtronomer affirms the ſame thing. Let not men prattle to me of impoſſibilities; if there be not an Harmony in Nature, how can it conſiſt? If Nature formed the whol Child by the Navel-ſtring in the Womb, is he wits ſo far run a wool-gathering that ſhe can do nothing by it afterwards? They ſay it dies, and therefore is made invalid; when as the ſelf-conceitedneſs of their own brains makes their Judgments ſo invaled, that like *Æſops* Crow they think themſelves to be a Eagles, when 'tis no ſuch matter. *Mizaldus* made *DAME NATURE*, They Dr. *IGNORANCE*, the Baſis or Foundation of their Judgments.

Let them tel me a Reaſon,

1. Why the Load-ſtone draws Iron?
2. Why the cutting of Onions, makes their Eyes run on Water?

I wil

I wil uſe no other Argument than one of their own Reaſons, (if not both) to confute themſelves.

Beſides, I wil quote you one or two things more out of *Mizaldus* and al upon two premiſes.

1. If the Navel-ſtring of a Child after it is cut be ſuffered to touch the ground, the Child wil never hold its water neither ſleeping nor waking, but wil be ſubject to an involuntary piſſing during it lffe.

2. A piece of the Navel-ſtring of a Child born about one, ſo that it touch his skin (*Mizaldus* ſaith you may wear it as a foyl in a Ring) defends him that bears it both from the Falling-ſickneſs, and Convulſions; both which I have known tried, as alſo the former. He ſaith further, That it defends him from Witches and Devils, which, how true it is, let time determine; the man was honeſt, and honeſt men uſually tel the truth. And if the Rabbies in our times ſtudied the Sympathies of Nature but half ſo much as they ſtudy to get Money, our Phyſitians would be able, whereas now they are covetous; they miſtook PRIVATE, for PUBLICK Good; and that's the Bane of a Common-wealth, and the only way to make you and yours, firſt Fools, ſecondly Slaves. But enough of this.

III. *The Manner.*

I intreated you before to note whether the Child were weak or ſtrong, if the Child be weak, and born almoſt dead, put back (as I told you before) the Blood, which you ſhal uſually find flow back by the Umbilical Vein, and the Vital Spirits, which you ſhal as uſually find flow back by the Umbilical Arteries; and do it by degrees too, and very gently, for Nature goes ſoberly to work in what ſhe doth, and hates raſhneſs; ſo ought a Midwife to do if ſhe wil be her Servant. So you ſhal

perceive the Child which seemed like a dead creature before, instantly to be refreshed and awaked like a Man out of sleep.

If the Child seem very lusty, and sprightful, stop the Navel-string neer its Navel, that so neither Blood nor Vital Spirit may retire, and that's the way to keep a Child lusty when it is so: The want of observation of these Rules destroies many a Child. I have candidly delivered my own Opinion, and what truth God hath revealed to me herein, and am free from the Blood of al those that through neglect are lost this way.

Having premised this, Let the Ligature or Binding be very strong, neither cut it off very neer the Binding, least the Binding unloose; And let Priests pratle what they wil of the Soul: If the Vital Blood retire back through the Navel, Life wil follow it, and leave the Soul behind to pick straws; It is the Spirit of Man is the Life thereof, and not only of Man, but of Beasts, and Plants; and this Spirit is nought else but the communication of the God-head to it in a Natural way, as I shew'd you before, *Psal.* 104. 29, 30. You need not fear to bind the Navel-string very hard, because it is void of sence; and that part of the Navel string which you leave on, falls off of its own accord in a very few daies; The whol Course of Nature being now changed in the Child, it having another way ordained to nourish it self. With what Instrument you cut it off it matters not, provided it be sharp, and you do it cleverly. The piece of the Navel-string that fals off, let it not touch the ground, remembring what before I told you; and you may keep it for those uses if you please, if not, I cannot help it. If you mind your Neighbors good so much as I do yours, you wil do it.

IV. *The*

IV. *The Conſequent, or what follows the cutting off the Navel-ſtring.*

The Navel-ſtring being cut off, apply a little Cotton or Lint to the place to keep it warm, leſt the cold enter into the Body of the Child, which it wil moſt aſſuredly do, if you have not bound it hard enough; and if you have, 'tis good to be ſure as the Miller ſaid when he took his col twice, The greateſt of evils wil certainly follow the coming in of the cold into the Body of the Child that way. When that part of the Navel-ſtring, which you left remaining, is fallen off, it is the uſual cuſtom of Midwives to put a piece of a burnt Rag to it, which we commonly cal Tinder: I would rather adviſe them to put a little of the Pouder of Bole-Armenick, to it, becauſe of its drying quality: The Curſe of God upon Women for their firſt ſin, lies more heavily upon them than it doth upon Beaſts, for they licking it with their tounges, can reduce it into ſuch an Orb as no Air can penetrate. but the firſt Woman, your great Grand-mother *Eve*, having offended God, her poſterity are forced to crave help of their Neighbors in ſuch a caſe, when Beaſts are not.

CHAP. 3.

What brings away the Afterbirth.

AS much danger enſues upon a woman (if not more after the delivery of her Child than before: it doth not ſo to Beaſts. Authors have written of bringing away the After-birth, and it would make a man ſick to read it. If you take notice of Lapwings when they are in fight with other Birds, imagine a Kite or the like (for they hate al Birds of Prey) you ſhal have more of them come to help them, than you ſhal ſee or find within ſe-

ven

ven miles of the place: I never heard, nor read they paid them for their assistance, for I suppose they know no use of Money; The Reason is, they love one another, but we, our selves. *Cæsars* Motto of the Crow was excellent.

Tarbeto quondami consedit Culmine Cornix,
Est bene non potuit dicere, dixit erit.

From the *Tarpeian* Steeples top, the Crow
Cry'd out, *All is not wel, but 'twil I trow.*

And just thus is my Verdict of Authors. You think you can see much when you can see a Tree and not run your head against it in the dark, 'tis well you can do so in the Night; I think it is now about break of day, if so, then the Sun wil rise, and then you need not give a Doctor ten shillings to lead you with an * *Ignis Fatuus*: If you would know when day breaks, turn your Faces towards the East, for from thence the Wise Men came.

* *Jack with a Lanthorn, or will with a wisp.*

Authors have gotten a rugged way (like themselves) to force the After-burden away when it comes not, as Dr. *CONCEIT* would have it. I shal give you my own Opinion (if Midwives wil force it away, let them pare their nails first, for *Musitians and Midwives must not wear their nails too long*)

Gentle means become a wearied Woman best, Churlish remedies are allotted for Felons; The Womb is quick, the After-birth is dead; Let the quick expel the dead: It is dangerous if it be retained (I confess it) but is there no other way to kil a Dog but to hang him?

The danger of retaining it is very great: Being retained, it putrifies, and thence come scurvy Diseases, Feavers,

Feavers, Apoſthumes, Convulſions, and other the like Diſeaſes, and uſually death at the tail of them. Authors preſcribe Remedies ſo many as wil fil a Hop-ſack, Baths, Suffumigations, Peſſaries, and what not? If ordinary Remedies be prepoſterous (if not dangerous) what muſt we do then? Do thus:

1. Delaies are dangerous; A Midwife thought ſo her ſelf, when the caſe was her own.

2. What brings away the Birth, brings away alſo the After-Birth. A dead thing wil drag whether you pleaſe; ſo wil not a living, for that may draw back. I wil not now diſpute the Point, what is dead and what is living, but take it upon the vulgar Opinion, becauſe I deſire not to lead you into doubtful diſputations. My own Rules are real.

1. Uſe the ſame means you did to bring away the Birth.

2. Comfort up the Woman: It is a more fitting practice for you than to ſit telling Goſſips Tales.

3. A little white Hellebore in Pouder (*alias* Sneezing-Pouder) is a pretty good Remedy.

4. Remember Tanſie, and the ſtone *Ætitis*.

5. The Herb Vervain, either boyled in Wine, or a Syrup made with the Juyce of it, and its double weight of Suger (I hope I need not write one thing twice to bid you clarifie the Juyce before you boyl it into a Syrup) and a ſpoonful or two of that given, doth the deed.

6. I hope I need not bid you not terrifie Women in that caſe, knowing they have endured pain enough before: if you are Midwives ſhew your ſelves Women.

7. Featherfew, and Mugwort, work the ſame effect that Vervain doth, but my Opinion is, not ſo ſtrongly. If you are wiſe, here's enough to know my meaning, if not, you are unfit to be Midwives.

8. Allexanders boyled in Wine, and the Wine drunk,

is

is a gallant Remedy to bring it away: ſo alſo is ſweet-Chervil, or ſweet Cicely, Angelica Root, and Maſter-wort uſed in like manner.

9. The ſmoak of Mary-gold Flowers received up a Womans Privities by a Funnel, brings away eaſily the After-birth, although the Midwife have let go her hold.

10. If you boyl Mugwort in Water til it be very ſoft, then take it out and apply it like a Poultice to the Navel of a Woman in Travail, it inſtantly bringeth away both Birth and After-birth; but you muſt ſpeedily take it away ſo ſoon as both birth and after-birth are come forth, leſt it draw down the Womb alſo.

CHAP. 4.

Certain neceſſary Queſtions Anſwered.

IN truth my Reaſon in this Chapter is, to teach Women more wit, if they be but minded to learn; if they be not, I cannot help it.

The Queſtions I ſhal Anſwer, are theſe:

Queſt. 1. *Why Women bring forth with pain?*

Anſw. I told you before (or I am deceived if I did not) That the ſence of feeling was not diſtributed to the whol Body by the Nerves or Sinnews. The Mouth of the Womb is ſo ſtraight that it muſt needs be dilated at the time of her delivery; The dilating thereof ſtretcheth the Nerves, thence comes the pain.

Queſt. 2. *Why ſome Women bring forth with more pain than others?*

Anſw. Becauſe the Mouth of the Matrix in ſome Women is fuller of Nerves than in others, as may appear by Anatomies.

Queſt. 3. *Why are Women ſo lame and ſore after Travail?*

Anſw. The uſual Opinion of Midwives is, Becauſe the

the Bones are Moved out of their places: A Tale of a Tub when the bottom's out. I confeſs it was the Opinion of Dr. *Read*, and ſome other good Anatomiſts, That in the Womans Labor, the Share bones, and the *Os Sacrum* part: (it is called *Os Sacrum*, not becauſe of and inherent holineſs in it, according to Dr. *Read*, but becauſe of its bigneſs: it being the Cuſtom (as he ſaith) among the Græcians to call great things holy. I think rather, the name is fetch'd from the Hebrews than the Greeks, it being the Bone which the Angel that wreſtled with *Jacob* touched, which cauſed him to halt upon his Thigh, and ever after the Jews had ſo high an eſteem of that Bone, that they eat none of the fleſh which grew upon it. This by the By.

Crook, *Columbus*, and others are of Opinion, theſe Bones open not: the matter is not much whether they do or not. The Bones are joyned together by Cartilages, and the Ligaments being bedewed with ſuperfluous moiſture may give way, and neither Bones, Cartilages, nor Ligaments are ſenſible, therefore this cannot be the Reaſon. What's the Reaſon then?

It's this; The Nerves which (as I told you) carry the ſence throughout the whol Body are ſtretched in the Labor, and therefore there muſt of neceſſity follow ſoreneſs and lameneſs, til they are reduced to their former State and Order.

Queſt. 4. *What's the Reaſon the Navil-ſtring is twiſted together, not much unlike to a Cord?*

Anſw. The vulgar Opinion of Anatomiſts is, That the Blood by that delay, might be the better prepared: A waking Dream. The true Reaſons are three.

1. That the Navel-ſtring might be the ſtronger; for if a Cord be not the ſtronger for twiſting, why is it twiſted?

2. The different Poſition of the Child in the Womb:

The

The different Form of the Mother in going, ſitting, and lying, might compreſs one of thoſe Veſſels, that ſo the Vital Spirit could not paſs in by the Arteries for quickning the Child; nor the Blood by the Veins for its nouriſhment, nor the Urine paſs out by the *Urachos* for its eaſe, which Nature hath moſt ſtrangely avoided by this twiſting of the Veſſels.

3. It is a moſt wonderful help in the cutting of the Navel-ſtring, for it ſtaies both Blood and vital ſpirit from flowing out too haſtily after the Birth of the Child.

Queſt. 5. *What's the Reaſon of thoſe Nodes, or Knots in the Navel-ſtring of the Child?*

Anſw. Another whimſey Midwives have ſcraped up concerning this: for ſo many of them as they find, ſo many Children they affirm the Mother wil have after that: Neither is this enough, but this error hath gotten a ſort of attendants; for the knots are not of an equal diſtance the one from the other; the long intervals between the Knots, ſhew long intervals between Child and Child, and the ſhort the contrary: Thoſe knots that look reddiſh ſignifie Males, and the whitiſh Females: and al this is as true as the Sea burns; which clearly appears if you conſider that Women within a very few, have the like number of them in al their Children; nay, ſomtimes more in their laſt Children than in their firſt.

The true Reaſon is,

Dame Nature like a vigilant Nurſe formes theſe, that the Blood and Vital Spirit might be kept back from coming too violently upon the Child, that ſo inſtead of feeding of it, ſhe might not choak it. And thus much for this Book.

BOOK

Book VIII.

A Guide for Women in their Lying-In.

AND this shall be divided into Two Sections.

1. *The Diet she ought to keep when she lies in.*
2. *How to remedy the Accidents she is subject to at that time.*

Sect. I.

Of the Diet a Woman ought to keep when she lies in.

IT is not unknown unto most good Women, That a Woman may deliver her Body of many infirmities at such a time; And it is as little unknown to me, That the breathing in of ill Air and the eating ill Diet is the cause

cauſe of moſt Infirmities; for preventing of the one, and remedying of the other; Be pleaſed to take notice of theſe few Rules which I ſhal deliver.

1. *By way of Caution.*
2. *By way of Inſtruction.*

Firſt, If her Body be exceeding weak, keep her not too hot: Extremity of heat weakneſs Nature, and diſſolves the ſtrength.

Secondly, Be ſhe weak or ſtrong, let no cold air come near here as firſt; For Cold is.

1. An Enemy to the Spermatical parts.
2. If it get into the Womb, it encreaſeth the after pains.
3. Cauſeth ſwellings in the Womb.
4. Hurts the Nerves.

Thirdly, Let her Diet be hot, and let her eat but little at a time: Women many times have Apiſh Nurſes, and they give Reaſons as juſt like themſelves as though they were ſpit out of there Mouths: Oh ſay they, *Your Belly hath been much emptied, and you muſt fill it again; and you have loſt a great deal of Blood, and do loſe dayly. and you muſt eat ſoundly, and drink profoundly or elſe you will be ſo weak you will not be able to help your ſelf.* Silly Creatures, and good for little but to waſh diſhes for three-half pence a day; For, the Blood ſhe avoids is ſuperfluous, and good for nothing but to do miſchief; and hath been kept in her Body a long time; the avoiding of it conducing to her health, and not to her weakneſs; and this appears, that if it be retained, and can by no means be brought away, Grim Death uſually looks his Captive pale in the Face; if not, *Chronical* Diſeaſes (which ſome account worſe) are her companions to her next Child, if not to another World.

Fourthly, Another ſottiſh Opinion that they have, That Oatmeal Caudles purge a Woman in that caſe.

Virgins

Virgins that uſe themſelves to eat Oatmeal, are taught by woful Experience that it binds, and that's the Reaſon they get the Green-ſickneſs by it. I never knew a binding thing purge by boyling, although I have knowen purging things bind by boyling.

Fifthly, Let her the firſt three daies (and longer if ſhe be weak) avoid the light. Her labor weakens her Eyes exceedingly by an Harmony between her Womb and them. Her Eyes if they were weak before, may be ſtrengthened at this time.

Sixthly, Let her avoid great Noiſes and Sadneſs, together with trouble of Mind; for whether it be moſt fitting ſhe ſhould be praiſing God for her Delivery, or troubled about the wagging of a Straw, Judg you.

My Inſtructions are theſe.

1. So ſoon as ſhe is laid in her bed, let her drink a draught of Burnt white Wine, in which you have melted a dram of *Sperma Ceti*.

2. The Herb Vervain is a moſt ſingular Herb for this purpoſe, and grows commonly in every High-way. For though the Remedies of the Colledg of Phyſitians growe in the *Eaſt-Indies*, and you muſt give Money for them, the Remedies of God are near at hand, and to be had for gathering, or elſe he was miſtaken, who ſaid, *His tender Mercies are over all his works*. The Herb fortifies the Womb ſo exceedingly, that it wil do more in two daies with it, than in two weeks without: It is in its prime in *May* and *June*, when if you wil gather it, and take the pains to dry it in the Sun, you may keep it al the year; If you do not, it's not my fault; you may uſe it any way, boyl it in her meats and drinks; it hath no offenſive taſt, though very pleaſing vertues.

3. If the Women be any way Feaveriſh, ad Plantane to it, whether Leaves or Roots, it matters not: If ſhe be not Feaveriſh, it wil not do amiſs to ad them both

 together.

together *Vis unita fortior*, Joyn'd ſtrength is ſtrongeſt.

4. If her Courſes come not away as they ſhould do, leave out the Plantane, and inſtead thereof, put Mother of Time.

5. If the Womb be foul (which may be eaſily preceived by the impurity of the Blood, it either coming away in gobs, or ſtinking) or you ſuſpect any of the Afterbirth to be left behind (which is a thing may ſomtimes happen, though the Midwife be never ſo able;) Make her a Drink of Featherfew, Mugwort, Penyroyal, Mother of Time, boyled in white Wine, and ſweetned with Sugar.

6. Penides, and new laid Eggs is the beſt meat for her at firſt, of which let her eat often, and but a little at a time.

7. Let her uſe Cinnamon in al her Meats and Drinks, for it ſtrengthens her Womb like a Caſtle fortified with Walls and Bulwarks.

8. Let her ſtir as little as may be til after the fifth, ſixth, or ſeventh daies after Delivery, if ſhe be weak: Let her talke as little as may be, for it weakne her; Goſſips tales do Women little good in ſuch a caſe.

9. If ſhe goes not wel to ſtool, give her a Clyſter, made only with the Decoction of Mallows, and a little red Sugar: Old Sage *Cato* preſcribes Coleworts to Women in ſuch a caſe, and tooke no other Phyſick, neither himſelf nor his Houſhold; and *Chriſippus* was ſo vainglorious to write a whol Treatiſe of them, making them an Univerſal Medicine for the whol Body, and every Diſeaſe it is ſubject to: But I ſpake with Dr. *EXPERIENCE* the other day, and he told me they were extream windy, and Dr. *REASON*, who is alwaies in his company, (both of them being the Sons of *DAME NATURE*) told me windy things were extream bad for Women in that caſe.

10. When

10. When ſhe hath lyen in a week, or ſomthing more, let her uſe ſuch things as cloſe the Womb: Of which, Knotgraſs, and Comfry bear away the Bel; you may if you pleaſe ad a little purging to it, and do your ſevles no harm; put in Polypodium both Leaves and Roots bruiſed. Our Colledg of Phyſitians, and ſo doth the Ancients alſo affirm, That Polypodium of the Oak is to be preferred before al other Polypodiums whatſoever. I know no other reaſon they have for it, but only, becauſe it is more ſcarce, and becauſe more ſcarce, more dear, and becauſe more dear, it brings more Money, and that's the greaſe makes the Wheels go. You need not ask in what quantity theſe Herbs muſt be uſed, they are ſo harmleſs you cannot offend in the uſe of them. If you be pleaſed to uſe theſe Directions; you to your admiration, ſhal find the ſingular effects of thoſe Inſtructions to your own health and comfort, and to my deſire that am the Penman of them: They are moſt of them my own, if not all; you ſhal ſcarce find any of them in anothers Writings: And thus you ſee I do not only wiſh you well, but Labor to do you good.

Sect. 2. *How to Remedy the Accidents a Woman is ſubject unto in her Lying-In.*

THe Accidents are theſe,——

I. *The after Pains.*

About the Cauſe of which, Authors keep a terrible quarter: They muſt ſay ſomthing though to little purpoſe.

Some think it to be the thinneſs, ſome the thickneſs, ſome the ſliminеſs of the Blood, and ſome the ſharpneſs of it. The Opinion of *Hippocrates* was, That Women were moſt troubled with them at the Birth of their firſt Child, *Cujus contrarium eſt verum*; the good old ſoul was miſtaken, Dr. *Experience* whiſpers the contrary into every good Womans ears that had more Children than one. I do not juſtly know the cauſe my ſelf, and yet this I know, That if my former Cautions and Inſtructions be obſerved, they wil be either none at al, or very few. If it be not too late to help it, (for women will be wilful as wel as men) boyl an Eg ſoft, and powr out the Yolk of it, with which mix a ſpoonful of Cinnamon Water and let her drink it; and if you mix two grains of Amber greece with it, it wil be the better. I hold Vervain taken before, to be as good as either.

2. Take Onions and boyl them very wel in Water, then ſtamp them with Oyl and Cinnamon, and ſtrew in Pouder, ſpread them upon a cloath, and apply them to the Region of the Womb.

3. Take Bayberries, beat them to Pouder, put the Pouder upon a Chafing-diſh of coals, and let her receive the ſmoak of them up her Privities.

4. Take Tar, and Barrows Greaſe, of each equal quantities, boyl them both together, and whilſt it is boyling, add a little Pidgeons dung to it: ſpread ſome of this upon a linnen cloath, and apply it to the reins of the back of a Woman that is troubled with after pains, and it wil ſpeedily give her eaſe.

5. Let the Woman that is troubled with after pains take half a dram of Bay-berries beaten into pouder, in a draught of Muskadel.

By putting al theſe together, a man may gather, that the after pains proceed from cold and wind.

II. *Excoriations in the lower part of their Womb.*

For

For the Remedy of which, The uſual Medicine is Oy of ſweet Almonds; a better Remedy (in my Opinion) is Oyl of St. Johns Wort, to anoynt that part withal.

III. *Somtimes through great ſtraining to bring the Child into the world, the Woman comes to be troubled with the Hemorrhoids or Piles.*

For cure of which,

1 Let her uſe Polypodium bruiſed and boyled in her Meats and Drinks.

2. Let her be let blood in the Vein *Saphana.*

3. Take an Onion, and having cut a hole in the middeſt of it, fil it ful of Oyl, roſt it, and having bruiſed it al together, apply it warm to the Fundoment. If you think this Medicine be too hot. Take a dozen Snails without ſhels, if you cannot get them, take ſo many with ſhels, and pul them out, and having bruiſed them with a little Oyl, apply them to it warm.

4. A better than any (in my Opinion) is, Take as many Woodlice as you can get (ſome Countries cal them Sows) bruiſe them, and having mixed them with a little Oyl apply them warm to the place.

5. If ſhe go not wel to ſtool, let her take an ounce of Caſſia Fiſtula drawn at night going to bed; ſhe needs keep no great diet after it.

IV. *Retention of the Menſtruis.*

Which is a thing uſually mortal, if not remedied.

Hippocrates in his Book, *De Natura Pueri*, holds, A Woman ought to be purged according to the time that the Child is in ſhaping or forming, which is, Thirty daies in a Male, fourty two in a Female. Sacred Writ, *Leviticus*, Chap. 12. delivers theſe words, *If ſhe bring fourth a Man-child, ſhe ſhal continue in the Blood of her Purification thirty and three daies: If ſhe bring forth a Maid-child, ſhe ſhal continut in the Blood of her Purification threeſcore and ſix daie.* I know not how to un-

derſtand this Scripture, unleſs it be confined only to *Abrahams* Houſhold and their Seed, to whom the *Levitical Law* was only written as a Rule of Practice: and Experience wil teach us that *Hippocrates* his Rules were only calculated for the *Meridian* of *Greece*, and very ſeldom found authentick in our Hemiſphere. Beſides; Women that give their Children ſuck themſelves, have them not ſo long as thoſe that do not. And if that blood be impure (as I ſhewed before, and as is agreeable to reaſon) then is it not fit a woman ſhould give her child ſuck very ſpeedily after her Delivery; for if the Blood be impure, how can it breed good Milk? Dirty Water wil make but dirty Pottage: and the retaining of an impure thing doth the Body harm. That the firſt Milk of a Woman is naught may appear, Becauſe the firſt Milk of a Cow is brackiſh and turns to Curds and Whey, yet lies not the Curſe of God ſo heavily upon Cattel for the firſt ſin of Man, as it doth upon Men and Women.

'Tis an eaſie matter to know when a Woman is purged enough in ſuch a caſe: If the Work be wel done, health and ſtrength follows, if not, ſickneſs.

If it be not wel done:

1. Take ſuch Medicines as ſtrongly provoke the Terms (you had a Catalogue of them before, part of which are Dittany, Bettony, Savory, Peny-royal, Featherfew, Sage, Centaury, Juniper Berries, Peony Roots, &c. If this do not the deed, in a day or two, dangerous affects are like to follow (if not prevented) Therefore

2. Let her take two or three ſpoonfuls of Briony Water every morning; you may find the Receipt in my Tranſlation of the *London Diſpenſatory*. In their firſt Maſter-piece it was called *Hyſterical Water*; but in the ſecond (becauſe no body ſhould know it was the ſame) Briony Water.

3. Gentian Roots, beaten into Pouder, and a dram of them

them taken every morning in Wine, is a most singular Remedy: And yet (in my Opinion)

4. The Roots of Birthwort either long or round, so used, and taken as the former, is better than that.

5. Take twelve Peony Seeds, and beat them into very fine Pouder, and let her drink them in a draught of hot Cardus Posset-drink, and let her sweat after it; if this do not bring them down the first time she takes it, let her take as much more about three hours after. Make much of these Medicines.

V. *Overflowing of the Menstruis.*

Which is easily cured by Comfry and Knotgrass, so used and taken as you were instructed before: For indeed, the Rules in the former *Section* being observed, you shal have no need of these once in an age.

The truth is, this infirmity seldom happens to Women after they are delivered: If it do, beside the former Remedies.

1. Take Shepherds-purse, either boyled in any convenient Liquor, or dryed and beaten to Pouder, and it wil be an admirable Remedy to stop them; for indeed the Herb is especially apropriated to the Privities.

2. The Leaves and Flowers of Brambles, or either of them being dryed and beaten into pouder, and a dram of them taken every morning in a spoonful of red Wine, or in a Decoction of the Leaves of the same, which perhaps is far better, is an admirable Remedy for the immoderate flowing of the Terms in Women.

if those come not after a woman is brought in bead, give her as much Ashies as will lye on a six pence in white wine, [illegible] of Ash wood

Book IX.

Of Nursing Children.

Proœmium.

OH! what a racket do Authors make about this! What thwarting and contradicting, not of others only, but of themselves? What Reasons do they bring, Why a Woman must needs Nurse her own Child? Some extorted from Divinity. *Sarah* Nursed *Isaac*, therefore every Woman must nurse her own Child. Why is it not as good an Argument, That because *David* was a King, and a Prophet, therefore every man must be a King, and every King a Prophet? Some they have haled it from Reason by head and shoulders. The Mothers Milk is most convenient for the Child, because the Child participates of her Nature; as though every Chollerick Woman, had Chollerick Children, and every Melancholly Woman, Melancholly Children: Grelse, because the woman cannot love her Child except she give it suck her own self, which if she do not, the more inhumane Beast she.

On the other side: It would make a dying man laugh, or a Horse break his halter to hear how they thwart all this again.

2. Say

1. Say they, (and they al agree in that Opinion, though the Point be diſputable) The Child draws his Conditions from his Nurſe. To prove this, they quote a great many Fathers, otherwiſe called Heathens; As that the *Lacedemonians* ſet up the yongeſt Son of their deceaſed King, in his ſtead, becauſe he ſuck'd his own Mother.

2. That *Alcibiades*, being an *Athenian*, was ſo ſtrong and valiant, becauſe he ſuck'd a *Spartan* Woman.

3. *Cornelius Tacitus* ſtrain'd al the Wits he had to find out the Reaſon, Why the *Germans* are ſuch ſtrong boned Men; and the reſult of al his weak and tired Brains was, becauſe they ſuck'd their own Mothers. And why had not *Alcibiades* been ſo, if he had ſuck'd his?

4. If a young Lamb ſuck a Goat, his wool would be harder than the wool of other Sheep, and himſelf fiercer: And yet within half a Page further he ſaith, No Creature wil ſuck other than their own Dams, Man excepted.

5. All Authors univerſally deſcribe of what complexion and condition a Nurſe ought to be: If every Woman then muſt Nurſe her own Child, any complexion muſt of neceſſity ſerve the turn.

My ſelf having buried many of my Children yong, cauſed me to fix my thoughts intently upon this buſineſs.

1. I conſidered the multitude of Children which died in *London* in the time of their ſucking.

2. How many got ſuch inſeparable diſeaſes by ill Milk, that it could never be claw'd off before Dr. *Death* came and cured them.

3. In the third place, I read Authors, ſuch as I had, and ſuch as I could get, gave me ſuch bald and contradictory Reaſons, as I have recited to you before, by way of example, that ſo you may know by a Peny how a Shilling is coyned.

4. Then

4. Then I set my self to study, the result of which I bestow upon you as freely as God bestow'd it upon me: And for every particular I shal give you my Reasons.

I divide this Book into two Sections.

1. *What manner of Creature, a Nurse ought to be.*
2. *About what Age the Child ought to be weaned.*

Sect. 1. *What manner of Creature, a Nurse ought to be.*

AUthors make a great stir about this, and take ten times more pains than needs about Notions, Whether her Milk be good or bad. If her complexion be fitting to make a Nurse, must not her Milk be good? did you ever see a Cherry Tree bear Crabs?

There is very few (thank the Physitians of our times for it) that are able to know what complexion a Woman is of when they see her; and therefore Authors leave as many needless Rules as old *Lilly* did in his Grammer. I advise every good Woman to chuse a Nurse that is a Sanguine Woman, and my Reason is, Because al Children in their minority have that complexion predominant, and if you can get such a Woman, you need not fear she is squint-eyed or lame, nor crump-shouldered, nor yellow-haired, nor an ill favored Nose, nor bad smel, nor misshapen Body, nor black Teeth; and you may remember the old Proverb, *Cavendum ab iis quos Deus notavit*, Have a care of those that God hath marked: You need not question such a Womans Milk to be bad, nor her Nipples neither, unless some accidental infirmity have befallen them, and in that your Eye wil direct you.

1. I'le first of al describe such a Woman to you
2. Give you Cautions.
3. Tel you what Diet she ought to keep.

I shall To

I ſhal deſcribe the Woman { 1. *By her Perſon.* 2. *By her Conditions.*

1. *By her Perſon.*

She is of a middle ſtature, fleſhy; but not fat; of a merry, pleaſant cheerful countenance, a ruddy color, very cleer Skin that you may ſee her Veins through it.

2. *By her Conditions.*

She loves Company, cannot endure to be alone; not given to anger, but infinitly to playing and ſinging; ſhe delights much in Children, and therefore is the fitteſt Nurſe for one. To come to the exact knowledg of what complexion a Nurſe is of, if you pleaſe to beſtow a little time and pains in reading my *Galens's Art of Phyſick*, you cannot well err; only I would not have you to think, that a woman can be found exactly of a Sanguine complexion, without the predominancy of another complexion now and then intermixed; you ſhal far ſooner find a needle in a bottel of Hay, than ſuch a Creature: Only let it ſuffice, that if you cannot find a woman exactly of that Complexion, take another as neer to it as you can.

For CAUTIONS, *Take theſe:*

1 Let her not be too poor, for if ſhe want, ſo muſt the Child.

2 For Age, Let her be between twenty and forty, for then ſhe is in her prime.

3 Let her be wel bred, for ill bred Nurſes corrupt good Nature.

4 Let her be in health, for her own ſickneſs infects her Milk, and by it the Child.

5 Let her be a prudent Woman, and ſuch a one wil be careful of the Child.

6 If it be a Boy, let the Nurſe be ſuch an one whoſe firſt Child was a Boy: if a Girl, contrary.

7 Let her not be with child her ſelf, for ſo ſhe may ſpoil her own, or yours, or both.

To ſuch a Nurſe you may put your child. *What*

What Diet a Nurse ought to keep.

If I should prescribe her Diet for every day in th week, she would think me Tyrannical: Give me lea to tell,

1 *What she ought to avoid,*

2 *If her Milk be accidentally corrupted, wha will amend it.*

1 She ought to avoid all salt Meats, Garlick, Lee Onions, and Mustard; excessive drinking of Wine strong Beer, or Ale, for they trouble the Childs Bod with choller; Cheese, both new and old, with melan cholly; and all fish with flegm.

2 Let her use her Body to exercise; if she have no thing else to do, let her dance the Child. Exercise cau seth good Digestion, good Digestion good Bloo good Blood, good Milk; good, Milk, a thriving Chil

3. Let her never deny her self sleep, when she is sleepy for then she will quickly awake when the Child cri

4. Let the Air she lives in be good. Want of this is th Reason so few children live in London, and those fe that live are none of the wisest. Gross and thick Ai makes

1 Fat unweldy Bodies.

2 Dull Wits

An Air neer the Fens, or neer the Sea, makes sick Bodies. Pure and cleer Air, makes,

1 Nimble Bodies.

2. Quick Wits.

The Operation of Air to the Body of Man, is as gre as Meat and Drink.

For it helpeth to engender the Vital and Animal Sp rit, which causeth in Man, Apprehension, Imaginatio Fancy, Opinion, Consent, Judgment, Reason, Resolu on, Discerning, Knowledg, Remembrance, Calling Mind, Mirth, Joy, Hope, Trust, Humanity, Boldne Mer

ncy, Fear, Sadneſs, Deſpair, Envy, Hatred, Malice
ldneſs, Stubborneſs: and indeed though the Bulk of
Body be nouriſhed by Food, the Aircarries the grea-
wing in all the Actions thereof; for it's the cauſer
Life, Health, Sickneſs, Death, to Mortals.

3. Let her ſhun diſquierneſs of Mind, Anger, Vexing,
Grief; for if a Woman did but ſee her own Face in
Glaſs when ſhe is in ſuch paſſions, ſhe would hire a
n to throw ſtones at it.

II. *What will amend her Milk being accidentally corrupted.*

1 Firſt of al, Let her obſerve the Cautions before
ntioned.

2 Let her Diet be good.

3 Herbs that correct Milk, are theſe

If it be too hot; Endive and Succory, Lettice, Sor-
, Purſlain, Plantane.

If too cold; Borrage, Bugloſs, Vervain, Mother of
ime, Cinnamon, and to be brief, whatſoever ſtreng-
ns the Child in the Womb, amends the Milk after the
oman is delivered.

4 Alſo many Nurſes, though otherwiſe of Compelxi-
good enough, yet many times they want milk; in
h caſe Authors have left ſome Remedies. *Viz.*

1 The Hoofs of the fore Feet of a Cow dried and
aten into Pouder, and a dram of the Pouder taken
ery morning in any convenient Liquor, increaſes
ilk.

2 That Thiſtle which is commonly called our Ladies
hiſtle, becauſe the Papiſts thought good to dedicate
to the bleſſed Virgin, whether out of a fond conceit
at ſhe amended her Milk by it, I know not, yet thus
now, few things growing, breed more and better Milk
Nurſes, than that doth, and that is cleerly teſtified by
e Milky Veins in it.

3. If

3. If the Child be much troubled with wind, let th Nurse use Fennel, or Fennel Seed in her Drinks o Broths, and the child shal soon find the admirable bene fit of it. Be studious, and do not think I shal live a waies to instruct you.

This is the way for good Women to keep their chil dren in health: the want of observance of which, lose many a child, and the Physitians neither of our Time nor of our Fore-fathers, had either not the wit, or no the Honesty to direct you in it. Blame not me for no making a long Narrative how a Nurse should use he Child, and how she should dress its Head, and how sh should pin it up in Blankets, and when she should hol it out to piss, as many have done before me: Let but m former Rules be observed, and the Labor of the Woma wil be easie; Her lying in, short; Her Children usu ally maintained in Health and Strength: I hope the will not blame me for shortness, unless they love nothin but long things: I desire my Book should be for ever ones good, and therefore within the reach of every one Purse: And rest confident, there is enough in it to im ploy the Brains of the wisest Women breathing, and t do the silliest, good.

Sect. 2. *About what time th Child ought to be Weaned.*

A Punctual time in al Children cannot be determine but the manner may: A word or two of the both.

Ægineta Avicenna, prescribe two years for the chil to suck, and that's usually one too many. If the Chil be weak, it may suck longer, Milk digests soon, it being concocted by the Nurse; and thats the Reason, man in a Consumption (whose digestion is weak) are cur by

by ſucking a Womans Breaſt.

If the Child be ſtrong and luſty (as happily it may be, if my former Rules be obſerved) a yeer is enough in all conſcience for it to ſuck. Experience teacheth the inconvenience of childrens long ſucking, Suck being ordained for children no longer, than until they can digeſt other Food: The fondneſs of Mothers to children doth them more miſchief than the Devil himſelf can do them: one part (and that none of the leaſt) of which, appears in letting of them ſuck too long. Unnatural Food in their Infancy, and cockering in their Youth wil (if it were poſſible) make a Devil of a Saint. I know the Grace of God laies hold upon whomſoever he pleaſeth, and therefore I cannot give univerſal Rules; yet this I ſay, I have knowen many and heard of more, that ſucked three or four yeer, but never knew any come to good, nor heard of many. I told you Milk was ordained for children no longer than til they could digeſt other Food. Divide al the Women in *London* into twenty parts, and you ſhal not find one of the twenty fit to be a Nurſe to her own child, and that for theſe Reaſons,

1. *Becauſe they give them ſuck too long.*
2. *Becauſe they Cocker them in their Youth.*

And that's the Reaſon why in time.

1 Some Mothers are forced to curſe their children for ſtubbornes and ill conditions.

2 Some Children ſerve their Parents the like Sauce, becauſe they had no better Education. And,

3. Why ſo few Cittizens children come to good. They feed them againſt Nature, they cocker them againſt Nature, and if Nature have nothing to do with them, is it a wonder if they prove Unnatural.

4. God many times puniſheth them with their own Coyn, That their Children either die young, or live but a few yeers, and thoſe very ſickly; Or are troubled with

the

the Rickets, or Lame, or Decrepped; What should they do with others? If they had better, they would spoil them.

A certain Man of ingenious Breeding, and good Wit (whose Name I have forgotten) had a Wife, whose insatiable desire could not be satisfied for want of a Boy, though she had many Daughters, beautiful of Person, of excellent Understanding, and good Conditions: but a Boy she must have, or else she died. To answer her Distempers, (I cannot say, her Prayers) God gave her a Boy, and he proved a Fool, said her Husband to her; Wife, thou wast never contented til thou hadst a Boy, and now thou hast gotten one that wil be a Boy al the daies of his Life.

CONCLUSION.

GOod Women, I have for your Good, and not for my own, traced the beginnings of my self, and you from the Tools wherby we were made, and the Matter we were made of, to what we were, when we were but an *Embrio*: I have instructed you in its Nourishment, and Growth in the Womb; I have given you helps for the preservation of it there; I have given you helps to ease you in your delivery of it; I have given you orders for your Body after Delivery: My care hath not been wanting for the Child during the time it sucks: I have not been wanting to you, freely to impart al the Cautions I knew. if envy oppose me, I know I have done wel: It was the Speech of the wisest of Men, *Anger is fierce, and*

Wrath

Wrath is cruel; But who can stand before Envy? Envy is imployed against nothing but what is done wel; 'tis the eldest child of the Devil, and looks as like him as though it were spit out of his mouth. I am not afraid nor ashamed to own this Work another day before the great *Jehovah*, and the *Lord Jesus Christ*, and the *Holy Angels*; what Knowledg they have given me herein, I have revealed to you, and have not concealed a little.

The greatest part of it (if not all) is verified by Experience, if you try it, you shal find it to be true. The remainder of my Life have I consecrated to the Publick Good: I expect no reward for doing my duty; yet am forced thus to leave the Child newly weaned, to go upon another Physical Imployment of Publick Concernments. I should very shortly take him up where I left him, and trace him through his Child-hood, Youth, Man-hood, old Age, even to his Grave, where he and I shal rest in hope of a Resurrection.

FINIS.

Errata non Corrigenda.

FOr *Jeers*, read *Truth*.
For *Hard Language*, read *Plain Dealing*.
For *Miſtakes*, read *want of time*.
For *diſcovering Womens Matters*, read *Encreaſe of Knowledg*.
For *Crying out againſt Me*, read *Envy*.
For *Raging againſt Me*, read *Covetouſneſs*.
For *Diſlike of my Book*, read *Slavery*.
For *Neglect of my Rules*, read *Death of Infants*.
For *Practice oppoſing them*, read *Murder*.
For *Real Errors in the Book*, read *I am ignorant of them*.
For *Flattery*, read *I cannot abide it*.
For *Brevity of the Writer*, read *Ignorance of the Reader*.
For *want of Knowledg*, read *Be diligent*.
For *finding fault with the Book*, read *want of wit*.
For *traducing Me behind my Back*, read *want of Honeſty*.
For *future Hopes*, read *Look up to God*.

MVSEVM
BRITAN
NICVM

An

An Interpretation of certain crabbed Names which you ſhal meet with unexplained, in this Treatiſe.

Accelerator, In plain Engliſh, an Haſtener. Phyſically 'tis uſed in this Treatiſe, The Muſcle that opens the paſſage of the Seed and Urine.

Allantois, The Skin that holds the Urin of the Child during the time it abides in the Womb.

Amnios, The inner Skin that compaſſeth the Child round in the Womb.

Arteries, proceed from the Heart, are in a continual motion, and by their continual Motion quicken the Body: they carry the Vital Blood to every part of the Body, their Motion is that which is called the Pulſe, you may feel it at your Temples, Wriſt, Groyn, &c.

Arthrodia, is a juncture, when the head of the Bone is little which is received, and the Cavity wich receives it is as ſhallow.

Chorion, is the outward skin which compaſſeth the Child in the Womb.

Clytoris, is a ſinewy part in the Womb.

Corpus Varicoſum, is an interweaving of the Veins and Arteries, which carry the Vital and Natural Blood to the Stones to make Seed of.

Cremaſter, is the Muſcle that holds up the Stones.

Enarthroſis, is a joyning when the large head of a bone is received into a deep Cavity of another.

Erector, in plain Engliſh, a lifter up. Phyſically, The Muſcle that makes the Yard ſtand.

Glans, is the top of the Yard.

Gomphoſis, is a joyning of a bone, as a Naile is joyned in a Board; and ſo the Teeth are joyned in the Jaws.

Gynglymos, is a joyning of a Bone, when the ſame Bone receiveth another, and is received by another.

Harmonia, is the Juncture of a Bone by a Line.

Membrana, is an internal Skin.

Muſcle, is an Inſtrument of Voluntary Motion.

Nerve, is the ſame with a Sinew; and is that by which the Brain ads ſence and Motion to the Body.

Placenta, is the proper name for a Sugar-Cake. Phyſically, it is uſed for a piece of fleſh in the Garment of a Child in the Womb: you may find it in the After-birth.

Præputium, is the fore-skin of the Yard; that which the Jews were commanded to cut off from their Children at eight daies of age.

Proſtates, are the Kernels which keep the Seed, after the Stones have taken the pains to finiſh it. I cannot but wonder why men ſhould call an involuntary ſhedding of the Seed, the Running of the Reins, when the fault is in theſe Kernels. The Reins are ſo buſied about the Urine, that they regard not the Seed at al.

Superfœtation, is when one Child is conceived, after another is fore conceived in the Womb.

Sutura, is a joyning as the bones of the Skul are joyned; it properly ſignifies a ſticking.

Sisarcoſis, is a joyning together by Fleſh.

Synchondroſis, is a joyning together by a Cartilage.

Syneuroſis, is a joyning together by a Ligament.

Vaſ

Vasa Deferentia, are the Vessels which carry the Seed from the Stones, to the Seminal Vessels.

Vasa Præparantia, are the Vessels which make the Blood fitting to be concocted into Seed, as they carry it to the Stones.

Vena Cava, is the great Vein which receives the Blood from the Liver, and distributes it by its branches to all the Body,

Urachos, is the Vessel which conveyes the Urine from the Child in the Womb to the *Allantois*.

Urethra, a common passage of the Yard, both for Seed and Urine.

Ureters, are the Vessels that carry the Urine from the Kidneys to the Bladder.

If you meet with any more than these, which are not explained as they were laid down, I am sorry for it: These are al that I could see by the help of my Optick Nerves (whether it were *intromittendo Species* or *extramittendo Radios*, it matters not much.) I am willing to satisfie al: If I have missed any, I will satisfie particular persons Firſt, that tel Me wherein I have missed; And the World in General at the next Edition.

THE.

CONTENTS.

BOOK I

The Inſtruments dedicated to Generation.

Proœmium. Page 1

Sect. 1

The Genitals of Men. 5

Chap. 1. *Of the Preparing Veſſels.* 7

Their Names. Their Uſe. ibid

Their Number. Their Original 8

Chap. 2 *Of the* Corpus Varicoſum 9

Its Uſe ib

Its ſubſtance and form 10

Chap. 3 *Of the Teſticles.* 11

Their names, Their ſubſtance, There form ib.

Their Muſcles, Their Uſe. 12

Chap. 4 *Of the carrying Veſſels.* 13

Their office, Their original, Their uſe ibid

Chap. 5 *Of the Seminal Veſſels.* 14

Their Deſcription, Their Place. ibid

Chap. 6 *Of the Yard.* 15

Its Parts 16

1 Comon to all the Body ibid

1 The Scarf-Skin, 2 The Skin ibid

3 The

3. The Fleshy-skin 17
2 Proper to it self. 1 Two Nervous Bodies 18
2. *Septum Lucidum.* 3 *urethra* 19
4. Four Muscles. 5. The *Glans* 20
6. The Vessels 21

Sect. 2.

Of the Genitals of Women. 21

Chap. 1. *Of the privy Passage* 22
Its Lips, Its *Nymphæ*, The *Clitoris* ibid
The Passage of Urine, The Caruncles 23
The *Hymen* 24
The Neck of the Womb 25
Chap. 2 *Of the Womb* 26
Its Names, Its Parts, 1. The Mouth, 2 The bottom ibid
Its Figure, Its Frame 27
Its Cavity 28
Chap. 3. *Of the Stones* 29
Wherein they differ from Mens ibid
Chap. 4. *Of the Seminal Vessels.* 30
The Preparing Vessels, Wherein they differ from those in Men, and wherein they differ not 30
The Carrying Vessels. The Horns. 32

Sect. 3.

How to preserve the Instruments of Generation pure. 32
Chap. 1. *Of Temperancy in Diet* 33
Wherein Consider,
1 That by a Temperate Diet is meant, that such an exact quantity of meat and drink should be taken into the Stomach, as it can wel digest, according to exercise of Body. 33
From whence it appears,
1 That such as lead a studious life, ought not to eat so much as those that labor. 34
2 The quantity is not the same to all sorts of people. ib.

Different three waies,
1 In respect of the Diversity of air. ibid
2 In respect of the Persons ibid
3 In respect of Age ibid
3 A greater quantity may be taken of some meats than of others 34
2 Consider. That the greatest difficulty lies in finding out the exact measure of Diet, 35
Laid open,
1 By shewing the grounds of the difficulty, ibid
2 By giving some Remedies to remove it. ibid
3 Consider, That intemperancy in diet in the Parents, causeth the death of many of their children in their infancy. 36
Chap. 2 *Of Exercise of Body* 38
How Exercise of the Body of the Parent conduceth to the life of the child ibid
1 It stirs up Natural heat in them ibid
2 It distributes the Spirits through the Body ibid
3 It cleanseth the Blood of those fulignous vapors which usually offend it. 39

BOOK II.

Of the Formation of the Child in the Womb.

Procemium 40
Sect. 1
The Physical way of formation of the Child in the womb 43
Chap. 1 *Of the parts proper to the Child in the womb.* ib
Of the Umbilicars, or Navel-Vessels 44
1 The Vein, 2 The Arteries, 3 The *Urachos* ibid
The opinion of Authors 45
Of the Secundine 46
The *Placenta*, The *Chorion* ibid

The

THE CONTENTS.

The *Allantois*, The *Amnios* 47
Chap. 2. *The formation of the Child in the Womb.* ibid
Womens Testicles, why? 48
Why sometimes a Boy, sometimes a Girl is formed 49
The order of forming the Child laid down 50
Chap. 3 *Some needful Questions about the forming of the child, Answered* 53
1 In what form doth the child lie in the Womb? ibid
A Description of it
1 According to *Hippocrates* ibid
2 According to *Columbus* ibid
3 A Figure inserted out of *Spigelius* ibid
2 How the child is nourished in the womb 55
Authors confuted, ibid
The truth asserted 57

Sect. 2.

The formation of the Child in the Womb, Astrologically handled 58
What Authors say concerning the thing 61
The truth of the business 63

BOOK III.

Of what hinders Conception, together with its Remedies.

Sect. 1 *Of Natural Barrenness* 69
Causes
1 Man and Wife both of a complexion ibid
2 Want of Love between man and wife. 70
3 Letting Virgins blood before their terms come down 71
4 Loss of Carnal Copulation 72
Cure by, 1 Diet. 2 Medicines. ibid

Sect. 2.

Of Accidental Barrenes 73
Whence it proceeds 74

Chap

THE CONTENTS.

Chap. 1 *Of stopping the Menstruis.* 75
Its Causes ibid
Signs, 1 General, 2 Particular, Its Cure 76
Cautions 78
Chap, 2. *Of the Overflowing of the Menstruis* 79
What it is, Its Causes, Signs, Cautions ibid
Cure 80
Chap. 3 *Of the flux of the Womb* 81
Cause, Signs, Cure, ibid
Chap 4, *Of the falling out of the Womb* 84
Description, Cause, Signs, Cure, ibid
Chap. 5. *Of the Inflamation of the Womb* 85
Cause, Signs ibid
Cure, 86
Chap. 6. *Of windiness in the womb* 87
Chap. 7. *Of heat and dryness in the Womb* 88

Sect. 3.

Of Barrenness against Nature 89
Cure of such Barrenness 90

BOOK IV.

Of what furthers Conception.

Sect, 1

How a woman that would have Children, should order her Body 91
In respect of Exercise,
Moderate Exercise, its vertues 92
Immoderate Exercise, its vices ibid
In respect of Rest, both Moderate and Immoderate ibid
In respect of Discontent, Reasons against it 93
1 Physical. 2 Divine 94
Sect. 2 *Medicines for a woman that would have children*
By way of Caution 96
By way of Precept 97

BOOK

THE CONTENTS.

BOOK V.

A Guide for women in Conception.

Chap. 1 *Signs of Conception.* According to Authors. 101
According to Experience 102
Chap. 2 *Whether the woman be conceived of a Male, or Female.* According to Authors 102
According to Experience 103
Chap. 3 *Of the Conception of Twins* 103
The reason why Twins are conceived 105
Whether Twins be conceived at one time or not ib.
Authors confuted ib.
The truth asserted 106
Chap. 4. *Of imperfect children* 109

BOOK VI

Of Miscarriage in Women.

Chap. 1 *Signs of Miscarriage* 112
Chap. 2 *Causes of Miscarriage* 113
Chap. 3 *Cure of Miscarriage* 114
1 Before conception ib.
2 After conception 115
Chap. 4 *Of womens Longings* 118
Causes, 1 Physical 119
2 Prognostical 120
Chap. 5 *Of Children born with an Hare Lip.* 122
Its cause, and cure ibid

BOOK VII

A Guide for women in their Labor.

Sect. 1. *Of women Laboring of a dead Child* 124
Signs that the Child is dead in the womb ibid
Caution 125
Cure, or means to bring it away ibid
Sect. 2 *Of Women Laboring with a Living Child* 127
Chap. 1 *What makes the Birth easie.* Cautions ibid
Medicines 128
Chap. 2 *Of cutting the Navel-string* 132

The

The Time of cutting it ibid
The Place 133
The Manner of cuttting it 135
What is to follow the cutting of it 137
Chap. 3 *What brings away the After-birth* 137
Chap. 4 *Certaine neceſſary Queſtions, Anſwered* 140
1 Why women bring forth with pain ibid
2 Why ſome women bring forth with more pain than others. ibid
3 Why women are ſo lame and ſore after travel ibid
4 What's the reaſon the Navel-ſtring is ſo twiſted together? 141
5 Whats the reaſon of the knots in the navel-ſtring 142

BOOK VIII.

A *Guide for women in their* Lying-in.

Sect. 1 *What Diet a woman ought to keep when ſhe lies in* 199
1 By way of caution 200
2 By way of inſtruction 201
Sect. 2 *How to remedy the accidents a woman is ſubject to in her Lying-in* 204
1 The After pains ibid
2 Excoriations of the Womb. 205
3 Hemorrhoids ibid
4 Retention of the Terms 206
5 Overflowing of the Menſtruis 208

BOOK IX.

Of *Nurſing Children.*

Authors confuted 210
Sect. 1 *What manner of Creature a Nurſe ought to be* 211
Deſcribed { 1 By her perſon 212 / 2 By her Conditions ibid
Cautions ibid

THE

THE
Printer to the Reader.

I Was unwilling to make larg additions to this ſmal Book; becauſe I would not have it exceed in priſe. But I rather chooſe to refer you to ſuch Books as are the moſt excellent in the World on this ſubject Viz. Culpepers *Tranſlation of* Riverius *Practiſe of Phyſick, wherein are twenty four Chapters, which are of ſo great uſe, That I want words to ſet forth their worth, and therefore refer you to the Book it ſelf. The preface and Contents of the ſaid Book I print here, that thoſe which deſire farther Knowledg may read the Book it ſelf.*

The

The PREFACE OF *Riverius* his Practice of Physick.

Of Womens Diseases.

THose are called *Womens Diseases which are proper to them only, and come from the defect of that part which is distinct in them from men,* viz. *the Womb; of which* Democritus *in his Letter to* Hippocrates *said that it was the cause of six hundred miseries, and innumerable Calamites. But we to lay down those Diseases of the Womb which are most usual, will divide them thus:* Some *come from the Vessels, and some from the Body of the Womb or Cavity; others are in respect of its chief and noblest act of Generation. From the distemper of the Vessels of the Womb, and the preternatural causes, come* Chlorosis, *or green* Sickness, *stoppage of the* Terms, *immoderate Flux, the Whites, Rage of the Womb and the Mother. In the Cavity of the Womb are, Inflamations, Ulcers, Scirrhus, Cancer, Gangrene, Dropsie, coming forth, and shutting up thereof: these may*

may hinder Generation but by accident. The Diſeaſes which are in reſpect of Conception Breeding, and Bringing forth, are Barrenneſs, acute and Chronical Diſeaſes of Women with Child, Abortion, difficult bringing forth, dead Child, Secundine retained, immoderate flux, or ſuppreſſion of blood, and the acute Diſeaſes of women in Child-bed. All which Diſeaſes we will ſpeak of in as few words as the dignity of the Matter will permit.

The Contents.

Chap. 1. *Of the Green-ſickneſs, called* Chloroſis. 400

Chap. 2. *Of the ſtoppage of the Terms.* 403

Chap. 3. *Of the Immoderate Flux of the Courſes.* 409

Chap. 4. *Of the Whites.* 413

Chap. 5. *Madneſs from the Womb.* 417

Chap. 6. *Of the Mother-Fits, or Womb-ſickneſs.* 420

Chap. 7. *Of Inflamation of the Womb.* 432

Chap. 8. *Of an Ulcer of the Womb.* 434

Chap. 9. *Of a* Scirrhus, *or a Painleſs hard Swelling of the Womb.* 490

Chap. 10. *Of a Cancer of the Womb.* 492

Chap. 11. *Of Mortification, or Gangrenation, and Sphacelation, or Blaſting of the Womb.* 493

Chap. 12. *Of the Wombs Wind-and-Water Swelling, or Dropſie,* 494

Chap.

Chap. 13. *Of the falling down of the Womb.* 498
Chap. 14. *Of the Womb shut up, or Imperforated.* 501
Chap. 15. *Of Barrenness.* 502
Chap. 16. *Of Acute and Chronical Diseases of Women with Child.* 509
Chap. 17. *Of Abortion or Miscarriage.* 512
Chap. 18. *Of Hard Child-birth.* 517
Chap. 19. *Of a dead Child.* 520
Chap. 20. *Of the After-birth retained.* 521
Chap. 21. *Of Immoderate flux of the* Loches, *or Child-bed Purgations.* 523
Chap. 22. *Of Suppression of Child-bed Purgations.* 524
Chap. 23. *Of Gripings after Child-bearing* 525
Chap. 24. *Of Acute Diseases of Women in Child-bed.* 527

In *Senertus* Works now in the Press you may see very much more of the same Subject.

FINIS.